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THE
FOREIGN MISSIONARY CHRONICLE.

VOL. XV.

JULY, 1847.

No. 7.

Board of Foreign Missions.

ABSTRACT OF THE ANNUAL REPORT;
1847.

In the work of Missions, the Church is altogether dependant on the blessing of God. It is not by might, nor by power, but the Spirit of the Lord of Hosts, that the spiritual kingdom of our Lord is to be set up in the hearts of men. The Church may expect the Divine blessing in the use of lawful means; and through her benevolence, crowned with favour from on high, multitudes that are ready to perish shall rejoice in the life and immortality which are brought to light in the Gospel. The Report commences with a devout acknowledgment of these truths, and then proceeds to give a detailed statement of the condition and progress of the foreign missions of the Presbyterian Church during the last year. It is the design of this paper to present a brief Abstract of the Report.

Finances.—The Receipts from all sources have been \$95,628, less \$1,949, balance on hand from last year. It is peculiarly gratifying that the donations of the churches, which must ever be the main pecuniary support of the work, have been considerably larger than during any preceding year. From the Bible and Tract Societies, and from Legacies, on the other hand, smaller sums have been received; but the whole amount is larger than the receipts of any former year. The expenditures of the year have been \$95,458.

Publications.—Of the Missionary Chronicle upwards of 8,000 copies are published, and of the Foreign Missionary nearly 13,000 copies. Besides these, 3,500 copies of the Annual Report of 1846 were published, 7,000 copies of Letters to Children, by the Rev. W. S. Rogers, and 2,000 copies of an Address before the Synod of New-York, by the Rev. W. W. Phillips, D.D.

Agencies.—In the Western and South-western Synods, the Rev. W. S. Rogers, and the Rev. I. N. Candee, have continued to act as agents of the Board during the year,—Mr.

Candee's agency ceasing at the end of the year now reported. In the Eastern and some of the Southern Synods, the Rev. H. R. Wilson, Jr., since his return from India, has presented the cause of missions to many of the churches.

New Missionaries.—Ten ministers, two licentiate preachers—one of whom is a physician, a teacher, a steward, a carpenter, and ten females, the wives of missionaries, have been sent to different fields of labour. Their names will appear in connexion with their missions.

Choctaw Mission.—The Rev. J. B. Ramsey and his wife, Mr. O. P. Stark, principal teacher, Mr. H. C. Gardner, teacher, and his wife, Mr. L. Bissel, teacher, Miss E. J. Morrison, assistant, Mr. J. Lathrop, mechanic, and his wife, Mr. J. McLure, steward, and his wife, and Mr. J. S. Betz, carpenter, are now connected with Spencer Academy, a Manual Labour Boarding School, which is supported chiefly by the Choctaw nation. A serious sickness attacked many of the scholars in November last, proving fatal to three of them; and the superintendent, Mr. Ramsey, was also dangerously ill. It became necessary to suspend the duties of the institution for a season. In January the school was re-opened, and the full number of pupils, which is limited to one hundred, has been probably completed before this time. Their conduct and improvement have been highly gratifying to the Superintendent and Trustees of the Academy. These boys, who are spoken of as highly promising, are now in training for the duties of this life and for the world to come, under very favourable religious influences. This fact will encourage the people of God to offer fervent prayers on their behalf.

Creek and Seminole Mission.—The Rev. R. M. Loughridge, Mr. J. Lilley, teacher, and their wives, are still connected with this mission. The school contains eighteen boys and twenty-four girls, of whom twenty-one board in the mission family. The Creeks are now so impressed with the importance of having their children educated, that the applications for ad-

mission into the school are more numerous than at any former period. Arrangements are in progress for establishing a Manual Labour Boarding School among them. The church contains fourteen native members, and more than two hundred have joined a Temperance Society.

Iowa and Sac Mission.—The Rev. Messrs. W. Hamilton and S. M. Irvin, and Mr. F. Irvin, farmer, with their wives, are connected with this mission, the health of Mrs. Hamilton having become so much better as to permit their return to this field of labour. The Boarding School was opened early in the summer, and thirty Iowa children admitted as scholars. The Sacs refuse to send any of their children to the school. The missionaries continue to preach the Gospel to these Indians, but meet with great discouragement from the prevalence of intemperance amongst them. The hope of saving these tribes from extinction seems to be centred in their children, who are now for the first time placed fully under Christian influence.

Omahaw and Oloee Mission.—This is a new mission commenced during the year by the Rev. E. McKinney and wife, and Mr. P. Bloom, formerly of the Iowa mission. Their station is at Bellevue, on the Missouri, near Council Bluffs. The number of the Otoes is 1166; of the Omahaws, 1050. The latter people, particularly, are in circumstances of great destitution, which strongly appeal to the benevolence of the charitable. They are also inclined to receive with favour the instructions of the missionary. Seldom has any effort for the conversion of the Indians been undertaken, where there was a louder call for it. The Gospel alone can save these Indians, and should this mission be withdrawn, or not sufficiently supported, they will soon disappear, and their cry for help be heard no more.

Chippewa and Ottawa Mission.—The Rev. P. Dougherty and his wife are now the only missionaries at Grand Traverse Bay, Mr. H. Bradley having, with the consent of the Committee, given up his post as teacher. The school has an average attendance of about thirty scholars. The church numbers twenty native members. The general prospects of the mission continue to be encouraging.

Western Africa.—There are two missions on the western coast of this dark land, one amongst the Kroo people, the other in the American Colony. The *Kroo Mission* has three stations, at which are settled the Rev. J. M. Connelly and his wife, the Rev. J. M. Priest and his wife, Mr. W. McDonough, teacher, and R. W. Sawyer, native teacher. In the early part of the year some opposition to the missionaries was manifested at Settra Kroo, but afterwards a better state of feeling was evinced. The pupils in the Boarding School, after having been reduced to eight scholars, were again increased

to thirty. Small schools are also conducted at the other stations. Mr. Connelly has in view a journey into the interior, hoping to find an eligible place for missionary labour among the inland tribes.

In the *Liberia Mission*, there are two stations, one at Monrovia, where the Rev. J. Eden is settled, and the other at Sinoe, now left unoccupied by the death of the Rev. T. Wilson, who was called to his rest. The school at Monrovia has been suspended for the present, and no late accounts have been received concerning the state of the church at that place. The Rev. H. W. Ellis and family embarked for Monrovia in January. His attainments in learning under unfavourable circumstances, and his steady and consistent piety, secured for him the confidence of the churches in Alabama and Mississippi, by whose liberality he and his family were redeemed from slavery. He was ordained by the Presbytery of Tuscaloosa, and it is hoped that a life of more than ordinary influence and usefulness is before him in the land of his forefathers. He is commended to the prayers of the churches.

India: Lodiana Mission.—The stations of this mission are, Lodiana, Saharunpur, and Sabathu,—Merat having been relinquished; and the missionaries are the Rev. Messrs. J. Newton, J. R. Campbell, J. M. Jamieson, J. Porter, L. Janvier, J. Caldwell, J. H. Morrison, and Golok Nath; and Mr. A. Rudolph, a Licentiate Preacher; besides several native assistants. Mr. Jamieson is at present in this country, having returned to provide for the education of his children, but is expecting to go back to his field of labour during this summer. Mr. Campbell has been compelled by the failure of Mrs. Campbell's health to leave India for a season, and is now on his return home. Mr. Morrison was formerly of the Allahabad Mission, from which he was obliged to withdraw by ill health, but he is permitted again to labour in India. Mr. Rudolph was formerly connected with a local Missionary Society in Upper India, from which he brought satisfactory recommendations. He was licensed, and Golok Nath was ordained by the Presbytery of Lodiana. Most of these missionaries are married men.

India: Furrukhabad Mission.—The stations of this mission are Futehghurh, Mynpoory and Agra; and the missionaries are the Rev. Messrs. J. Wilson, H. R. Wilson, Jr., M.D., J. L. Scott, J. C. Rankin, W. H. McAuley, J. J. Walsh, and Gopee Nath Nundy, and their wives; and also the Rev. Messrs. D. Irving and A. H. Seeley and their wives, and Mr. R. M. Munnis, a Licentiate Preacher, who have probably reached their field of labour, having left Calcutta in February last; besides four native assistants. The Rev. H. R. Wilson, Jr., and family have

returned to this country for a season, on account of the continued ill health of Mrs. Wilson. Mrs. J. Wilson, whose return was mentioned in the last Report, expects to go back to India during this summer.

India: Allahabad Mission.—The only station of this mission is the city of Allahabad, and the missionaries are the Rev. Messrs. J. Warren, J. E. Freeman, J. Owen, and J. Wray, and their wives; besides two native assistants.

The labours of the brethren at one of the stations of the Lodiana Mission were interrupted for some time by the war between the Sikhs and the British; but the Lord restrained the wrath of the wicked, and preserved his servants in safety. In the end, the field of direct labour was enlarged, and the missionaries now call loudly to the Church to occupy stations in the country west of the Sutlej, which has been opened for the visits and residence of foreigners. Besides the hinderance caused by this war to the missionary work, in some cases the routine of labour has been modified or suspended by the impaired health of members of the mission families. With these exceptions, the usual departments of missionary duty have been conducted in all the missions; and with more than ordinary encouragement. About 1000 children and youths are in the schools, of whom 145 are boarded, and 303 more are pupils of schools in which the English language is the medium of instruction. At Allahabad, the government having relinquished the charge of the College or High School for the education of native youths in English, it was transferred to the Mission—together with the use of a valuable building. And at Furrukhabad, where a similar transfer was made some time since, the Mission acknowledge the further favour of the government in the gift of about 700 volumes of books for the use of the school. The churches contain upwards of eighty native members, of whom sixteen were admitted during the year. Two natives were ordained as ruling elders. A church and a chapel have been erected at Allahabad, chiefly by the generous donations of English friends in India. The presses have executed over 13,000,000 of pages of the Holy Scriptures and other works, in four different languages. And these have gone largely into circulation among the natives, having been distributed by the missionaries on their journeys, at the fairs, and at other times in their intercourse with the people. The station at Agra continues to awaken the hope of wide usefulness. And, in general, the seed of the Word of Life has been broadly sown in this field of labour. May the churches have faith to pray for and to expect the dews of heavenly grace to descend and water the seed sown, that it may spring up and “bear fruit, and bring

forth, some an hundred fold, some sixty, some thirty.”

Mission in Siam.—The mission of the Board in this kingdom, which had been suspended since 1845, is now resumed; and the Rev. S. Mattoon and his wife, and S. R. House, M.D., who is also a Licentiate Preacher, left this country in August last for their future station at Bangkok, the chief city in Siam. The king of this country is one of the main supporters of Buddhism; but “the king’s heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will.” Special prayer should be offered unto the Lord for the king of Siam, that his heart may be turned unto the Cross of Christ.

The brethren appointed to this mission reached Canton on their way to Bangkok about the end of December.

China: Canton Mission.—The Rev. Messrs. A. P. Happer, M.D., J. W. French, and W. Speer and his wife, are connected with this mission, and stationed for the present at Macao, —Messrs. French and Speer having arrived at that place on the 26th of December. A boarding-school of nineteen boys, under Mr. Happer’s care, has given much encouragement to its superintendent. The city of Canton is regarded as the proper seat of this mission; but considerable difficulty has been found in procuring suitable houses, owing to the prejudices and violence of the people of that city against foreigners. †

China: Amoy Mission.—The Rev. Messrs. J. Lloyd and H. A. Brown are stationed at Amoy. An affection of the eyes has hindered their progress in learning the language, which is still the chief occupation of the missionaries of the Board in China; but the brethren enjoyed excellent opportunities of intercourse with the people of this city and the neighbouring villages, and of distributing religious publications among them. In a house rented for a chapel, they have commenced religious services, which were well attended.

China: Ningpo Mission.—The Rev. Messrs. W. M. Lowrie, M. S. Culbertson, A. W. Loomis, R. Q. Way, and J. W. Quarterman; D. B. McCarter, M.D.; Mr. R. Cole, printer; and Mrs. Culbertson, Mrs. Loomis, Mrs. Way, and Mrs. Cole, are stationed at Ningpo, Mr. Quarterman having joined the mission during the last year. The temporary station at Ting-hai, Chusan, was necessarily relinquished when that island was restored by the British to the Chinese. The missionaries, though not yet perfectly at home in the native language, have been able to impart much religious instruction to the people in their daily intercourse with them; and three stated religious services are con-

ducted on the Lord's day, in a city where a few years ago no one was permitted to publish salvation. Two persons have been admitted to the church, which now consists of twelve members. The school contains thirty boys, who are supported chiefly at the expense of the mission, and efforts are in progress to form a school for girls. Numerous opportunities occur for medical practice among the natives, which is a valuable auxiliary to the missionaries in their main work, the gift of healing for their spiritual maladies. The printing press is efficiently at work. Of twelve publications, 1,210,000 pages were printed. The educated Chinese express much admiration at the beauty of the work printed with the metallic types, which only are used at this press. The missionaries make an urgent appeal for six more missionaries.

To give the Gospel to the people of China is a great work, requiring efficient agencies, and a large measure of faith and of the spirit of prayer on the part of the Church. The missions of the Board in that field, now fairly commenced, are full of promise; but the harvest truly is plenteous, while the labourers are few. "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

Papal Europe.—The work of Evangelization in many parts of France and other European countries, appears to be attended with a manifest blessing from on high. The Evangelists and Colporteurs of the Evangelical Societies of France and of Geneva meet with great encouragement in their intercourse with the people. Many hopeful conversions are reported; and large numbers, wearied with the burdensome religion of Rome, are ready for almost any change. Under the preaching of the Gospel, they would embrace the way of life. The sum of \$3,002 has been remitted to the Societies above-mentioned, and the churches are entreated to take a deeper interest in the work of grace which is now in progress in those Romanist countries.

The Jews.—The Rev. M. R. Miller is pursuing the study of Rabbinical Hebrew and of the German language in the city of New-York, where he enjoys excellent opportunities of holding religious conversations with many Jews. Their number in this country is rapidly increasing, and thus far there appears to be an open door for missionary labour amongst them.

Concluding Remarks.—The Report concludes with stating, 1. That a larger number of labourers have been sent into the field than during any former year. 2. That it is the privilege of the Church to support the work of foreign missions, as shown by their happy influence on her own piety. 3. That great deficiency is manifest in the pecuniary support of this work, as evinced by the fact that many churches

and church members have made no contribution in the year for its advancement. The Board can make no farther progress, without increased pecuniary means. 4. That without the divine blessing, all will be in vain. "Our greatest wants are, more of the spirit of believing prayer, more humility in the sight of God, stronger faith in the Divine promises, and more of the spirit of Christ."

India: Lodiana Mission.

Twelfth Annual Report of the Lodiana Mission.

FOR THE YEAR ENDING OCTOBER 31, 1846.

Continued from page 83.

THE TENTH REPORT OF THE STATION AT SABATHU.

[The missionaries at this station are the Rev. J. Newton and Mrs. Newton, with James Briscoe, Native Assistant. Mr. Newton, being the only minister at this station, writes in his own name.]

Having been appointed by the mission to occupy the station at Sabathu, I made arrangements, immediately after my return from the annual meeting, to convey my family from Lodiana to that place. We accordingly proceeded without delay; and having reached the foot of the hills about the 20th of November, we were, before the end of the month, quietly settled in our new home.

Having a deep sense of the importance of employing native assistants in the missionary work, I had made an arrangement with the brethren at Lodiana, by which two of the members of the church there—Haldhar Ghos and James Briscoe; the former already employed as a catechist—were to accompany me. Owing to circumstances, however, which need not be mentioned here, James alone entered with me into the newly allotted field of labour. For the first three months he was regarded only as a probationer, and received a salary of ten rupees a month; but at the end of this period, having given a good degree of satisfaction, he was fully admitted to the rank and emoluments ordained by the mission for the lowest class of assistants.

Shortly after we reached the station, the Panjabi war broke out, and the regiment cantoned at Sabathu was suddenly called down to the plains. This occasioned a sensible diminution in the native population of the place; many being obliged, by the nature of their calling, to follow the movements of the camp. But still the field was sufficiently large to afford us full

occupation during the months of winter. On the restoration of peace, and the breaking up of the army, though there was much to be thankful for, not only in reference to the general interests of the community, but also for our personal deliverance, and that of our brethren, from imminent danger; yet a cloud of discouragement, if not of serious disaster, seemed to be gathering over the missionary work at Sabathu. On a former occasion, when two regiments were stationed at that place, it happened, in consequence of a regulation by which non-military residents in a cantonment are required to give place, when their houses are needed by officers, that the missionary was obliged to relinquish his tenement, and retire with his family to Simla. This scene was now to be acted over. Two regiments were ordered to Sabathu, to be quartered there during the summer: and it soon became apparent, that the mission house must, as before, be given up. I determined at once to dispose of the property, (a measure which the mission, in anticipation of such difficulties, had already authorized,) and to build a new dwelling-house without the limits of military jurisdiction: A purchaser was readily found; and on the 20th of April the estate was sold for a sum 500 rupees in advance of what it cost. I then removed my family to Simla, this being the only place in these parts where a house could be rented. That the station, however, might not be left entirely unoccupied, I thought it expedient to leave James, with instructions to labour alone as he might be able.

On my applying to the superintendent of the Hill States for a building site, in the vicinity of the cantonments, he informed me that there was a standing order of government, that no such sites should be granted. I then prepared a memorial, which I requested him to lay before government, asking that, on account of the peculiar circumstances of the case, the mission might either be favoured with a special license to build without the cantonments, or be allowed to hold an estate within their limits exempt from the operation of the law by which we had twice been compelled to intermit our work at the station. This memorial was presented to the Governor-General; and his excellency, on considering the case, kindly consented to the latter alternative, (the very thing we could most have wished;) and issued orders accordingly to the proper military authorities. The chief obstacle being now removed, the next step was to purchase a house, or to obtain a site and build. The former, being in every way the more eligible plan, was determined on; but as it now became probable that two regiments would be permanently cantoned at Sabathu, to purchase a house on reasonable terms was no easy matter. At length, however, an opportunity of-

fered; and the only available house that would have answered our purpose well, was bought. This we have the prospect of getting possession of on the first of March; until which time I propose to leave my family in Simla, while my own movements in the mean time must be guided by the indications of Providence.

As one of the considerations which led the mission to designate me for the Sabathu station, after Mr. Jamieson's departure, was, that a residence of some time in the hills, it was hoped might obviate the necessity of Mrs. Newton's making a voyage to America to recruit her health, it will doubtless be gratifying to the members to know, that the improvement her health has already experienced is considerable; and we cannot but hope, that, with the Divine blessing, the arrangement of the mission will, in this respect at least, be attended with a decided advantage. But whether health and strength will be fully restored, must still of course be a matter of some doubt. The favourable change thus far experienced, is probably to be ascribed, instrumentally, to our temporary residence at Simla; which being from three to four thousand feet higher than Sabathu, must necessarily have a more invigorating climate. But to God, whose providence orders every event, and blesses suitable means, all our thanks are due. Our children all suffered during the summer, and one of them almost throughout the entire year, from frequent returns of fever; but through the Divine mercy, we have reason to hope that their health is now fully established. James also has had some domestic afflictions of a similar kind; but at present we can rejoice together, and be thankful that we all enjoy a good measure of health.

In pursuance of a resolution of the mission at its last meeting, I caused the damaged walls of the mission church in Sabathu to be thrown down, and the whole to be rebuilt from the foundation. Had I remained at the station, the edifice might have been completed and opened for worship by the end of May. As the case now stands, it may not be entirely finished before that time next year. While we remained in Sabathu, the ordinary bazar preaching was performed either in the open streets, or (as was more commonly the case,) in a shop rented for that purpose. The opportunities here enjoyed of making known a Saviour's name, were generally good. The number of hearers, indeed, was seldom as great as I had been accustomed to in the plains; but of those who did hear, few were disposed ever to wrangle or contend against the truth. That any received it into their hearts, however, and were freed by it from the bondage of sin, there is no sufficient evidence. But we still labour in hope.

It was with great reluctance that I decided to spend the summer in Simla. Yet, viewing it in reference to the work in general, it proved in the end to be no serious disadvantage; for besides being able to labour as much here, at the Panjabi Dictionary, as I could have done at my station, (a work which there are urgent reasons for bringing to as speedy a close as possible,) I have found it to be even a better place for preaching than Sabathu. It has been my practice, when not providentially hindered, to visit the bazar once every day, Sabbath excepted; and I have seldom failed to find a number of ready listeners to the Gospel message. The native population of Simla is much greater than that of Sabathu, and greater, I suppose, than that of any other hill station or town hitherto frequented by Europeans: while the constant influx of strangers, from every quarter, at least during the summer season, gives a missionary stationed here abundant opportunities of publishing the good news of salvation. . . .

In order to fulfil the injunction to preach the Gospel to every creature, as literally as possible, I began, about the middle of the summer, to visit all the houses in the bazar, in rotation; speaking to all who were willing to hear, that they might be saved. This brought me into contact with a number of bitter opposers and blasphemers, whom doubtless I should otherwise have avoided: yet it was necessary that the word should be spoken even to these, that it might at least be for a testimony to them. To complete the circuit thus begun, would have required several months more, supposing all the bazars in Simla to have been embraced in it.

Throughout the year I have preached weekly in my own house, both in Hindustani and English: and in addition to this, while we remained in Sabathu, I preached every Sabbath afternoon in Hindi, to the inmates of the poor-house—the number of hearers being usually about twenty. To these unfortunate people James also has laboured to impart spiritual instruction, by reading to them daily from the Word of God, accompanying the exercise with exhortation and prayer. The secular management of the institution, during most of the year, has been in the hands of the station chaplain; who, I am happy to say, has always exhibited towards us a friendly spirit.

I have done comparatively little in the way of itinerating. In the winter months, the whole frontier, including the hill stations, was in a state of such constant danger, from the invasion of the Sikhs, that it would have been hazardous for one to leave his family alone, for more than a single day; and after the opening of the Panjab, I thought it my duty to devote as much time as possible to the preparation of the dictionary. The Hardwar fair, however,

is an occasion where the missionary enjoys so rare an opportunity of scattering the good seed of the Word over an immense field, that I considered my attendance there to be of paramount obligation. I therefore set out about the 20th of March, and reached the place of concourse by the 1st of April—the time when the fair may be said to begin. I had here about ten days of pleasant labour, in conjunction with other brethren, and returned to Sabathu by the 20th of April. The work done at the fair was of the same description as in other years; but the number of pilgrims was far less than usual. Within the same period a fair of some note was held at Manimajara, distant two days journey from Sabathu. The object of this fair, (which is held annually,) is to propitiate *Mansa devi*, and obtain from her every variety of worldly blessings, according to the particular need or fancy of the worshippers. The people continue assembled about three days. James, by my direction, attended, with a quantity of books and tracts, which he succeeded in distributing, though not without opposition and maltreatment from some of the influential pilgrims.

In the end of October I made a trip into the interior, as far as Kotgarh; and had several opportunities on the high road of preaching to people from different states on both sides of the Sutlej. My impression of the importance of the hill-country, as a field for missionary labour, was considerably enhanced by this tour. When the day of the Lord arrives, in which Christianity will be the religion of India, there will doubtless be hundreds of congregations, each with its regular pastor, scattered over this mountainous district, which now depends, for the light of life, on the ministration of three missionaries alone. The Lord hasten it in his time.

THE TENTH ANNUAL REPORT OF THE STATION AT SAHARUNPUR.

(The missionaries at this station during the year under review, were the Rev. J. R. Campbell and Mrs. Campbell, who have since left on their return to this country for Mrs. Campbell's health; Mr. A. Rudolph and wife, since removed to Lodiana; J. Coleman, catechist, Theodore Wylie, native assistant. Subsequent to the date of this paper, the Rev. J. Caldwell and Mrs. Caldwell, formerly at Merat, removed to Saharunpur. This report appears to have been prepared by Mr. Rudolph.)

In passing through another year of our labours at this station, we have been called, as in former years, to endure trials and chastisements from the hand of God. When we closed our last report, Mrs. Campbell was in a very low and dangerous state; and, about a

month after, her life was entirely despaired of by the physician who attended her. But contrary to all our fears on her account, it pleased the Lord to spare her life, and in some degree to restore her to health, until the commencement of the rainy season, when she again became ill; and she has since suffered from the effects of the former disease, which has taken such a hold of her whole system as, according to the opinion of the medical men who have attended her, is not likely to be removed, except by a voyage at sea, and a residence for a time in a colder climate. In accordance with this decision, and the unanimous voice of the brethren in the mission, the Rev. J. R. Campbell and family are now on their way to Calcutta, with a view of returning to the United States for a time, and in hope, if health should be restored, to return again to this interesting and wide field of labour. In the latter end of December, Mr. A. Rudolph and Mrs. Rudolph joined the station, having been previously received by the mission. In the end of February, Theodorus W. J. Campbell and Samuel John Rudolph, beloved children of the missionaries, were taken away, after a short and severe illness. Also, on the 27th of April, Matilda Jane Campbell was removed by death. These trials, to some of us so often repeated, are calculated to humble us under the mighty hand of God, whose ways are no less good and wise, than just and mysterious, and to raise our affections from things on earth to things above. Mr. Rudolph, about the middle of August, had an attack of illness, and having been advised by the physician to visit the hills, spent a little more than a month at Landour, and returned in perfect health. But while we record these afflictions, we must not forget to acknowledge the goodness of the Lord, who has afflicted us much less than our iniquities deserved—who has bestowed general good health on others at the station, and upon us all many unmerited favours. We rejoice that, although the mission work has been carried on in weakness, something has been done, in various departments of labour, to promote the spread of the Redeemer's kingdom among the heathen.

English Preaching, and the Native Church.

A service in English has been held as usual on the afternoon of the Sabbath, and a lecture and other devotional services on Wednesday evenings. Also, a regular service in Hindustani has been kept up during the year, at ten o'clock on Sabbath morning, and a part of the time a Bible class on Monday evenings. These services, we trust, have contributed to keep our hearts nearer to God, and to build up those under our care in a knowledge of the truth, and to lead them forward in the paths of peace and holiness. The sacrament of the Lord's Supper

has been observed as usual. We are sorry to add, that we have been compelled to suspend two members, Elisha and Daniel, from the privileges of the church, for conduct quite unbecoming the Christian profession they had made; and also, for the same cause, we were compelled to dismiss from the mission Francis, the Scripture reader, who had been employed as an assistant for some years past. These are trials peculiarly severe in a heathen land, where those who witness the faults of professors are disposed to rejoice over our attempts to bring the people into the ways of truth and purity, and from such events to take encouragement to continue in a course of opposition to the Gospel, and to go on in the ways of sin and idolatry. It is true, that we may not expect in heathen converts, for some time at least, that high standard of piety, and steadfastness of character, which we may reasonably hope to see developed in Christian lands, where conscience is more enlightened and tender, and the conduct regulated by a sense of duty and morality; and this we have carefully considered in relation to those we have been compelled to censure. But, at the same time, unless the Gospel standard be observed in the formation of the Christian church among the heathen, we shall not only establish a loose and inconsistent profession of Christianity among the native converts, but perpetuate the same, if not a lower standard of piety, among the succeeding race of Christians in Hindustan. We therefore think it all important to insist on the cultivation of a character and conduct becoming the Gospel, and in opposition to the views of the heathen, in all who are received and recognized as Christians in our infant churches. We are sorry to be obliged to state, that the scriptural mode of censure and suspension in these cases, seems not yet to have had that beneficial effect on the individuals who were suspended that we had hoped for; but we trust that the Head of the Church will honour his own institutions, in promoting the interest of Zion.

The Boys' Orphan School.

At the commencement of the year, this institution consisted of nine pupils, most of whom are now young men. Eight months ago three of the eldest were married to girls from the Orphan School at Lodiana, and having entered into this new relation, left the institution, of course, and have been settled as Christian families. They have still continued to prosecute their studies in the English school, and also in Hindustani and Hindi, and part of their time has been occupied in assisting Mr. Rudolph as monitors in the English school, and in going to the bazar once a day to read and speak to the people. The others boys have continued

to live in the institution, and to study, as in former years. Their conduct in general, has not been so satisfactory as we wished it to be. It is observable that, when Indian youths reach a certain age, they cease, in a measure, to apply their minds to study with that diligence which is essential to improvement, and which they themselves manifest in earlier years. This seems to arise, partly from a want of interest in the acquisition of knowledge, and partly from a falling in with the customs of society. It is expected that this institution will now be broken up, and the youths be distributed to the stations in the mission where they will be most useful; and we hope, that notwithstanding the discouragements we have experienced in their case, some of them at least will become useful and efficient helpers in missionary labour, or preachers of the Gospel to their benighted countrymen, and thus meet the wishes and prayers of the benevolent Christians who have supported them while obtaining a liberal education. From all that we can see at present, it is not likely that other youths of a promising character will be obtained to keep up an institution of this kind, unless another famine prevail, and leave thousands of desolate and starving children—a thing which the interests of humanity forbid us to desire. Like all other plans for the advancement of the Gospel among the Hindus, this one has its discouragements, but still it has not been unsuccessful. Many of those who were saved from starvation, and have been brought up in mission schools, and through grace to a knowledge of the way of life, will, we trust, become important instruments in the establishment of true religion in this land of error and idolatry.

English School.

Besides the eight orphan boys our school numbered at the beginning of the year eight boys from the city, which number has increased gradually to eighteen. Their attendance in general has been pretty regular, though at first it was extremely difficult to bring them into a regular system. The orphan boys being formed into two classes, have been instructed by Mr. Rudolph. The boys from the city were instructed by J. Coleman, with the exception of five, who received instruction partly by him and partly by Mr. R., as far as his other duties allowed time for it. Three of the orphans boys had been selected to act as monitors; they assisted a little in teaching the bazar boys. The first class of the orphan boys read Wilson's Evidences of Christianity, Bible Class Manual, Natural Philosophy, Chemistry, Geometry, Arithmetic, Astronomy, Algebra, and English Grammar. The second class read and translated parts of the English New Testament. They received instruction in Geography, Arithmetic, English

Grammar, English Reader No. 1, English Writing. The five boys from the city read and translated a part of the English New Testament. They read English Grammar, Arithmetic, Writing, Reading, &c. The other boys of the city being all mere beginners, had Spelling, Reading, Writing and Arithmetic. Those boys of the city who read the New Testament, tried to be relieved of reading the Bible by leaving the school, some for one, others for two months. But finding at last that we would not comply with their wishes, they returned to school, and were received again, after having promised to submit to all the rules of the school. Three of the boys are beneficiaries, and have received support regularly, except once or twice, where it was found necessary to make a deduction for irregularity in attendance.

Preaching in the Bazar.

This was attended to regularly, as long as our state of health enabled us to do so. Three of the orphan boys in general assisted as readers on these occasions, and sometimes tried to address the people. We had the satisfaction throughout the year to have generally a pretty large crowd gathered about us, who always were willing to listen to our discourses. Indeed, we often had to answer those who came more to raise objections than with the desire to learn the truth. But these cases were less at the end of the year than in the beginning. It is hard to say what the result of our labours have been. As far as we know, no one has been brought to the foot of the cross, no one has been bold enough to confess Christ openly, although it is evident that some at least have been convinced of the truth of the Gospel. We therefore cannot rejoice over even one sinner who has repented and been added to our little church; but we rather have to mourn over some of those who were members of our little flock, and have disgraced the name of Christ. Hitherto we have preached in the open air in the bazar, but measures have been taken this year to secure a site for building a church in the city, where we hope to have regular services in the native language.

Itinerating and visiting Melas.

Four Melas have been attended, at Hardwar, Sirsawar, Saharanpur, and Gurmukteswar. Three of these have given us much opportunity of proclaiming Christ to the heathen, whilst that at Sirsawar, being a Mohammedan fair, and lasting but one day, was an occasion for distributing a great number of books and tracts. It was attended only by J. Coleman, and two of our native assistants. The fair at Gurmukteswar collected a vast crowd of people, which afforded us more opportunity for preach-

ing than we had strength for. During the last few days a large crowd was gathered about the tent from morning till evening, so that we kept up preaching and distributing books all the time, taking our places alternately. We were sorry to be obliged, on account of the annual meeting, to leave a day sooner than we wished to do.

Distribution of Tracts and Scriptures.

Hundreds of tracts and parts of the Scripture have been distributed during the year, both at the fairs and in Saharunpur, and we hope that they will have reached those individuals whom our voices could not reach, and that the Lord will use them as means to enlighten the poor natives.

In bringing this report to a conclusion, it will be but proper to confess, that we by no means think our labours have been accomplished in a perfect manner. On the contrary, we feel deeply that we are but unfaithful servants; we have to regret many short-comings and mistakes, and to ask the pardon of our Divine master; but on the other hand, we have the promises of our dear Saviour, that our humble efforts shall not prove in vain, and that weak and imperfect as they have been in themselves, they may still be blessed. May our dear Lord give us more love to the natives, and more zeal to bring them to a knowledge of Him.

THE THIRD ANNUAL REPORT OF THE STATION AT MERATH.

[The Rev. J. Caldwell and Mrs. Caldwell, with John Gabriel, Native Assistant, were at Merath during the period embraced in this report, but have since been transferred to the station at Saharunpur, and Merath relinquished as a station it; being understood that another Missionary Institution will supply it with labourers. When the Committee consented to occupy this place as a station, they were under the belief that it had been relinquished by the Society referred to.]

The approach of the period for our Annual Meeting reminds me that I am required to present a report of missionary operations at my late station* during the past year. And this would be an agreeable task, had it pleased the Lord to bless those labours to the conversion of some of the poor heathen amongst whom my lot has been cast. This has not been the case, and were I now to consult my own feelings, I should, instead of penning a formal report, make the simple statement, that I had, since our last annual meeting, daily—except when indis-

* In compliance with a vote of the mission, I removed in the early part of October from Merath to Saharunpur, to take Mr Campbell's place at that station.

position prevented—made some efforts, feeble indeed, to extend a knowledge of the Gospel amongst both heathen and Mussulmans in this portion of the Lord's vineyard. But duty requires me to present a detailed account of my labours since the period of our meeting last year, and they are, as usual, classed as follows:

Hindustani Services.

I have kept up during the past year, as formerly, two regular services in Hindustani in my own dwelling, which was attended only, as in the past year, by my catechist and his family, and others on the mission premises. For the conducting of this service, so as to give the natives of the place a better opportunity of attending, I made some efforts, as I mentioned in last year's report I hoped to do, to obtain funds for the erection of a small Hindustani church in the city. At the last annual meeting, permission was granted me to draw for this purpose on the funds of the Board to a certain amount, with the understanding that I should endeavour to obtain further aid from friends in this country. I accordingly, soon after the meeting, drew up a subscription paper for the purpose of soliciting funds for this object. From a few of the residents of Merath, with whom I had some acquaintance, I am grateful to state, the sums I obtained far exceeded my expectations. I also wrote to some of my friends at other stations, soliciting contributions, and was in each case generously responded to. . . .

English Preaching.

I have not, during the past year, been able to maintain a regular service in English. Each Sabbath, however, a few others united with me in English worship, when I generally read a sermon in that language.

Labours in the Bazar.

These have been the same as last year, except that in consequence of my becoming each year more and more conversant in the native languages, I have been enabled to perform this part of my duty more effectively, as I trust, than formerly. My assistant, too, who generally accompanies me in my daily visits to the bazar, has made considerable improvement both in the knowledge of the doctrines of grace, and in his mode of address in speaking to the crowds on the subject of salvation. As formerly, too, I have had frequent discussions with the deluded followers of Mohammed, but at the same time I have found more frequent opportunities than formerly of preaching to the Hindus. As this is, by far, the most important part of a missionary's duty, I have during the past year, as heretofore, made some efforts for the further qualifying myself for its proper discharge.

Visiting Mela.

As in former years, I visited the Hardwar Mela this year, and laboured in company with the brethren Newton, Campbell and Rudolph, and some of our native assistants. We observed the same plan of conducting Divine service as has been pursued for the last three years, namely, that of preaching two sermons daily in our large open tent during our stay at that place. In my present report, I am grateful to state that I was permitted, shortly after the annual meeting last year, to attend the Mela held at Ghurmukteswar, and also one held at the same place a few weeks ago. About as many pilgrims attend this fair, I think, as that of Hardwar, and while more readers are found at the latter place, quite as much may be accomplished in the way of preaching the Gospel at Ghurmukteswar as at Hardwar. It is called by the Hindus the Kartik bathing, because observed on the last day of the month of that name, that is, at the time of the full moon in October or November. At the sacred bathing places throughout the whole length of the Ganges, fairs of the same kind are held on this day; but the origin of the observance I could not satisfactorily ascertain. At the fair of last year, on account of indisposition, I was able to accomplish but little. At the late fair, however, which was attended by Mr. Rudolph also, and some of our native assistants, I am thankful to state that I was enabled to labour each day to much better purpose. We pitched a small tent in the midst of the line of huts where native merchandise was disposed of, and where large crowds were every moment passing and re-passing. Of course, our opportunities of preaching to the pilgrims, and of distributing books, but especially the former, were just as frequent and as favourable as we could possibly desire. One serious drawback, however, we experienced in the fact of having but one tent for distributing books and for preaching in, and which was quite too small for holding Divine service in a regular manner. We endeavoured, as well as practicable, to obviate the difficulty by giving our discourses something of the form of regular preaching, and by distributing the books when the crowds around us were the least dense. The last few days of the fair we endeavoured, with the assistance of our native brethren, to maintain constant preaching almost from morning till night. It is quite cheering to have to state, that for the most part, very good attention on the part of the pilgrims was paid to our preaching, and very seldom was the least opposition offered to the doctrines taught. It ought to be mentioned to the members of the mission, that the Mela at Ghurmukteswar is quite as important in most respects as that of Hardwar, and affords about equal opportuni-

ties for making known the truths of Christianity. I beg to suggest, therefore, that the time of our annual meeting in future be so regulated as to admit of the attendance of some of the brethren at the fair there.

Distribution of Tracts and Books.

My distribution of tracts and books at my station during the past year, has been much more limited than in former years. This has been chiefly owing to the fact of my determination to give books more sparingly than hitherto. Still a few in Persian, Urdu and Hindi, have been given to such applicants as I deemed worthy to receive them, and who would most probably be benefitted by their perusal. At the Hardwar and Ghurmukteswar fairs, however, I have of course taken a part in the more extensive distribution of those places.

Other daily occupations.

In addition to the above, I may mention that, for about two months after the annual meeting last year, I employed all my spare hours daily in the study of Persian. I then commenced the study of Hindi, which I continued till the time of the Hardwar fair, particularly with a view of qualifying myself for more effective labour amongst the pilgrims at that place. After my return from the fair, I recommenced the daily study of Hindi, and also of Urdu, which I kept up during the remainder of the year, except that during the rains I was, as usual, prevented by bad health from attending with advantage to any sedentary labours. I am thankful to state, however, that I was not hindered from going as formerly almost daily to the bazar to preach.

Inquirers.

Nearly a year ago an aged Brahman came to me, intimating that he had a desire to inquire into the truth of Christianity. He was accordingly supplied with a New Testament, and other books in the Sanscrit language, which he carried to his village. A few months ago he again made his appearance, and expressed his desire of being taught by me still further respecting the religion of the New Testament. I then took him under my care as an *inquirer*, allowing him a small pittance monthly for his support, and requiring him to attend in my room daily for the purpose of reading a portion of one of the Gospels, and of having explained to him its purport. He seemed much pleased with the arrangement, and began, as desired, to attend daily for instruction. Up to the time of my removal from Merath, his attendance was very regular, and I had every reason to be satisfied with his progress in Christian knowledge. Having been in an unsettled state for the last six or seven weeks, I have been un-

able to attend his studies personally. I have strong hopes that he will become a true believer in Christ, and should he do so, I trust that, although he is advanced in age, he will, on account of his attainments in Sanscrit and other learning, be useful as a native helper in the missionary work. But the Lord only knows his heart, and he may turn out a deceiver, as too many, alas! of our inquirers do. May the good Lord have mercy on him, and pluck him as a brand from the burning. Lord, add to thy church daily such as shall be saved.

CONCLUSION OF THE REPORT OF THE MISSION.

Before closing this Report, we wish once more to call the attention of the Board to the necessity of strengthening the mission, by sending out a new reinforcement as speedily as possible. One man, we are aware, is now on his way to join us; but this is far less than the wants of the mission call for. The indications of Providence have been such, that we have thought it our duty during the present meeting, to resolve upon establishing a new station in the Panjab, although, for want of men, the work is already suffering at the most important of the existing stations. The new station, it is true, as the Board will learn from our minutes, will be occupied at first only by a native assistant. But missionaries from home are required both for that station and for many others, which ought to be taken up with the least possible delay, on both sides of the Sutlej; such, for example, as Rugar, Jagraon, Kotla, Ambala, Patiala, Kaithal, Naba, Sunam, Ferozpur, Hoshiarpur, Rahon, Kapurtalla, Jalandhar and Nawan-Shahr. Of these, Jalandhar is the one we have determined to occupy immediately. The vast moral field in which our mission is located, seems to have been allotted for cultivation, in an especial manner, to the American Presbyterian Church. While we are actually on the ground, and it is generally understood that we design to extend our operations throughout the country occupied by the Sikh nation, other missionary societies which might be disposed to enter where so wide a door has been opened, would naturally be deterred, by feelings of delicacy, from volunteering to take any part with us in the work of evangelizing the people. This throws additional responsibility on our church; and we earnestly hope, both for our own sake and the sake of the poor Panjabis, that the Board may be enabled, on behalf of the Church, to meet this responsibility.

JOURNAL OF THE REV. GOLOK NATH.

Notices of missionary visits to numerous villages.

As the work of missions among the heathen advances, new kinds of agency are brought into its service. Of these, the most important is doubtless the labour of native ministers of the Gospel. It is a cause for thanksgiving that in two of our India missions there are labourers of this class; the Lord preserve them from falling, and abundantly bless their instrumentality! The Journal which follows is from the pen of one of these brethren—of whom our readers will recollect that Mr. Jamieson gave some account in the last number of *The Missionary Chronicle*.

27th August, 1846.—This evening, just before sunset, myself and family set out on an itineration; but expecting to return to spend the Sabbath at Lodiana, and be present at the Communion service, we did not make a long march, going only to Dhandra, where we stayed the night, five miles from Lodiana.

28th; Friday.—I rose very early this morning, and went into the village: stood at the gate, where a large assembly of Zamindars [land-holders] soon collected, to hear me read and explain the word of truth. After breakfast we marched, and stopped at Bolara, a small village near Khanpur. The people at this village were more disposed to hear than they were at Dhandra. It had, however, but one Gurmukhi reader. To him I gave a Gospel in that language. He promised to read it himself, as well as to the people.

29th; Saturday.—At Gel we arrived about seven o'clock in the morning. I could preach but twice here. Nobody came into my tent for conversation during the day; neither did any apply for books. In the evening, at seven, we started for Lodiana; but as we came along the northern side of the village, one of our carts was upset suddenly, and thus we were detained there till the Sabbath morning.

30th; Sabbath at Lodiana.

31st; Monday, at Lodiana.

September 1st, Tuesday.—After an early dinner we started out again on our missionary tour, going in the direction of Paal, an old city, about eighteen miles from Lodiana. At night we stopped at Didhari.

2d; Wednesday.—In the morning I entered a village with a Gurmukhi Gospel in my hand. A crowd of Zamindars was immediately collected around me, whom I addressed for half an hour without any interruption. The Gospel from which I read and explained, I gave away to a good reader: several others came after me for books, and received them with thanks. In the afternoon I made a march of five miles, and pitched [the tent] at Tharawar. Here I had

but a few old men to preach to. The farmers were all employed at their respective wells. For want of rain, the cultivation in these parts is kept up by the help of irrigation.

3d; Thursday.—After preaching at Tharawar this morning, we went to a village named Tibba. On the road I preached three times at as many different villages. From this place I attended a Mela on Friday.

4th; Friday.—Spent the day in the Mela, which was held within a mile from the village. I gave away but very few books. A large majority of the people collected here were women and children: only a few grown up persons, and among them were very few readers.

5th; Saturday.—Pitched at Bhutta, a large village, having visited four on the road. Our pitching-place being near a Hindi temple, we had a good opportunity to preach Christ to a multitude of ignorant women. They, after paying their sinful homage to the dumb idol of the temple, came one after another to our tents, to see my wife and children. Being informed that she was able to read, they promised to come again in the afternoon. In the afternoon they came, and my wife read and explained to them the history of the birth of Christ, as recorded by Luke. At the same time I was engaged in conversation without the tent with the Pandit Brahmans of the place, on the evils of idolatry.

6th; Sabbath.—Our exercises to-day were very much the same as yesterday, only in addition we had regular Divine service in the afternoon, when a number of men and women were present.

7th; Monday.—We started very early this morning, and made rather a circuitous march of eight miles. Pitched at Chilquian, a village under the Patiala Government. On the road I passed a village named Bilaspur, where a considerable number of Gurmukhi Gospels and tracts were given away. Including this, I preached at four different places. In the evening I preached at Chilquian, and my wife visited a house in the village, where several families were assembled to see a Christian woman.

8th; Tuesday.—I rode to Pael this morning, with an intention to engage a house first, and then go and stay there a fortnight; but the chief police officer of the place would not consent to my occupying a house in the city without the permission of their Wakil. Being thus refused a house at Pael, I returned to our camp, after preaching and giving away a few books that I had with me. At night we stopped at Lashkari Khan.

9th; Wednesday.—I directed my course toward the river to day, because I found the people in the highlands were employed day and night watering their fields; but toward the

river they have more rain, and cultivation is carried on without irrigation, so that the farmers are busy only at seed and harvest time. Stopped at Katani, a large village.

10th; Thursday.—Visited four villages on the road this morning, gave away one Gospel and a tract volume. Stopped at Gaddowal, a Mohammedan village on the bank of a small stream. The congregation this morning was pretty large, and heard me with good attention.

11th; Friday.—A march of seven miles along the old bed of the river, brought us to a village named Miyane. It was quite a large place, inhabited principally by Mussulmans. I read and explained the Scriptures, and exhorted them to repent of their sins, and believe on the Lord Jesus Christ. Thus I spoke to them the whole day.

12th; Saturday.—Made a short march of four miles this morning, in order to get to a larger village to spend the Sabbath. At Chaunta we pitched, and stayed till Tuesday afternoon, being detained by the weather. Here we had a good opportunity of teaching the religion of Christ. My wife was likewise employed in talking with the women of the village. They appeared quite free in conversation with her.

15th; Tuesday.—We had a very bad road to travel this afternoon: we made therefore but a three mile march, and stopped at Jaunewal, which we reached in the night. The congregation was small, but attentive.

16th; Wednesday.—Seeing this a larger village, we stayed here to-day. In the morning and evening I addressed the people on the necessity of repentance. During the day I conversed with several respectable men on various subjects. My wife had also a good opportunity of making known the Gospel of the Son of God to the secluded women of the place.

17th; Thursday.—We made a long march of ten miles this morning, visited nine villages, and stopped at Lakhkhowal. The people here listened to the Word of God with much attention. I attempted to explain to them the Gospel-plan of salvation, through a crucified Saviour, from the Scriptures. The women, as I learned from my wife, paid the same degree of attention to her instructions.

18th; Friday.—We started at four this afternoon, and made a short march of five miles, visited three villages on the road, and pitched at Panjgrame. I preached twice at this place. My wife had a fever, and could not do anything in the way of talking with the women of the village.

19th; Saturday.—Pitched at Mayapur, a Hindu village. We spent the Sabbath here. Our services were well attended. It was quite a new thing with them to see how Christians worship. They kept quiet all through the ser-

vice. My wife had also a good opportunity of reading and explaining the Word of Life to a number of degraded women of the village.

21st; Monday.—We made a long and tedious march to Machhiwara this morning. We had to take our things across a stream of water by the hands of porters. The ground was very rough, almost impassable for carts. We gave away a number of books to-day, though the distribution was rather dull. But although they did not desire the books, yet they were very ready to debate on religious subjects. Hindus and Mussulmans sat for hours together, talking on various religious topics.

22d; Tuesday.—After staying a part of two days at Machhiwara, we left it this afternoon. Stopped at Rakh, a small village under an Akali faqir. We arrived there a little before sunset, and left in the morning before sunrise, so that there was not an opportunity for accomplishing much.

23d; Wednesday.—Visited six villages on the road this morning. At nine we arrived at Herin, a Mussulman village. The inhabitants were less disposed to hear than those of many other Mussulman villages. I left a book with a man for a Maulavi who lives in the village, but was absent at the time.

24th; Thursday.—On the road I had three villages: gave away a Gospel at each of those places. Several heard the good news of salvation with apparent attention. At Rayian, I gave away a Gurmukhi Gospel to a Sadhni, (a female Sannyasi Faqir.) She could read Gurmukhi just as well as many of the other sex in the country. At night we made a march, and arrived at Lodiana, after being absent nearly a month.

India: Allahabad Mission.

JOURNAL OF THE REV. J. E. FREEMAN.

Continued from page 63.

November 25th. Ratibanpur.—A small village of about a hundred souls, mostly farmers—poor, ignorant, and very little desirous of hearing the truth. But one reader in the village, who came to our tent to receive books. Had some conversation with travellers.

26th, Akarabad.—We passed in our route Sicandra Rao, a town of about 12,000; from the ruins of tombs, &c., it has the appearance of an old Mohammedan city. We went out this morning to A., a village of about 2000; found the people knew us by our outward appearance, or perhaps they had heard that we were preachers. They expressed great desire for books. Visited the Treasury here, and found the police very civil, somewhat intelligent

and able to read; gave them what few books we had in our hands, and sent them others during the day. In the evening we preached in the village, where the people were very attentive and respectful, and gave away many works to those who could read and appreciate them. A young man came up, who had a school of about twenty lads, and begged books for his little fellows, who were bright boys; we supplied them most cheerfully, both to encourage the teacher and pupils. One young man presented a bound volume of tracts, given by Mr. Rogers, which had been well kept, and equally well read, as we discovered by looking at the book, and examining the youth as to the subjects contained in the book. It is gratifying to find any acquainted with the subjects of our books.

27th, Aligarh.—This place we reconnoitred in view of its becoming a station in connection with the Agra Mission. The native city is neat and compact; population, probably over 50,000; people, active, enterprising and intelligent. It is celebrated for cotton goods, and hundreds of loaded camels and wagons passed us from this place to the eastward. In one case, over fifty loaded camels, bound for Mirzapur, a distance of about four hundred miles. The city stands upon a small elevation, so that we saw it when more than ten miles from it. Simeon spent a good part of the day in the city, preaching and distributing books, which the people received gladly, and as many read fluently, they proved themselves worthy of the gift. Had we remained, much more might have been accomplished, as the people are not surfeited here, as in many places near large missionary stations; nor are they so bigoted as in cities near large bathing-places. This station is distant from Agra fifty-six, and from Muttra twenty miles, to both of which there is a Macadamized road, so that we can reach one in four marches, and the other in three marches. The civil and military station adjoins the native city, so that a missionary living by the city would be near the European population. In the evening we rode down to the fort, so justly celebrated for its noble defence against the onset of Lord Lake. But the fort is nothing but a mud bank, with ditches. Not the fort, but the men, should have the praise. Perhaps the present enterprising natives of the city are descendants of those men who fought so bravely for their country and homes. We passed through the civil and military lines; the whole has a beautiful appearance. There appears to be a gradual descent from the lines all around for some distance, so that we were not able to discover any ponds of standing water. The whole aspect is that of free air and health. There is a small Episcopal church here, in which the chaplain of Agra occasionally offi-

ciates, and administers the ordinances of the Gospel. If this place is to be occupied as a mission station, it should be soon.

I conversed with a man bound from Cawn-pore to Hardwar with Ganges water, who will return with Ganges water from Hardwar. The poor man's feet were so blistered that he could scarcely walk, and yet he travelled on with the same steady pace. You will frequently meet with men and animals having their feet enclosed in a bundle of rags, in order that they may "go forward." What zeal and perseverance! How it ought to stir us up to untiring zeal, and unwonted self-sacrifice for our Master and his work.

28th, Somnaganj.—We went into this village, of about 2000 souls, where we found very few readers, the people being farmers. We anticipated a dull hour, but to our agreeable surprise we soon had a large audience, who listened with deep attention to Prov. iii. 1—4, and seemed to comprehend our message: may these first impressions be lasting. While preaching a Pundit (dressed in Cashmere shawls) from Muttra, came near, listened for a little, and with a sneer turned his back upon us. I learned that he was a Brahman, looking after his tithes from the people here. All India is parcelled out to Brahmans of different bathing-places, and all are taxed to the fullest extent. We took occasion to comment on the conduct of this priest, who sought the money of the people and not to instruct them, and prove a blessing to them; and then showed them what a teacher from God ought to be. The people can see very well their shackles, but they have not power to burst them asunder.

29th, Khurja.—In our march we passed several "grog-shops," at one of which a female was bar-keeper,—an affecting sight in this country to any one acquainted with the loathsomeness of such places. On arriving we went into the city to look out for good preaching-places for the evening and Sabbath. We passed the city distillery, which belongs to a Mohammedan, and its government revenue amounts to Rs. 1200. We made known our great astonishment at finding a Mohammedan both a distiller and a seller of that which is forbidden in the Koran. His reply was, that this work is mostly done by Mohammedans in these parts—that many were engaged in it, and, as they did it for a livelihood, God would forgive them. Our reply was, that, according to their light would be their punishment; they knowingly, willingly violated the laws which they acknowledged to be from God. Whatever may be the practice of Mohammedans in other countries, in India they are extensively addicted, secretly and openly, to the vice of drunkenness.

Simeon spent the day talking with the people who came to our tents, and they gave him a busy day. At evening all went to the city, where a crowd gathered to hear the word spoken. Subject—What renders man unholy? The assembly gave assent to the plain truths presented. After preaching we could not give books to readers, the press was so great; and we retired to our tents, where many followed us, and a good number came late at evening to receive what we had to give.

To be continued.

China: Ningpo Mission.

RELIGIONS OF CHINA. No. V.

Hall of Illustrious Relations.

On the left of the Tsung Shing Kung described in the last letter, is the Ming Lun 'ang, or "Hall of the Illustrious Relations." This is a large building, measuring about one hundred by forty feet, paved with brick, and as the front is closed only by a railing, it is a light and airy hall. This building is intended to show the importance of the human relations, of which the Chinese philosophers say a great deal. They say there are five relations of chief importance, which lie at the foundation of all human society, and if these are only rightly attended to, the world will possess the utmost peace and happiness. These relations are those existing between parent and child, between husband and wife, between elder and younger brothers, between ruler and subjects, and between friend and friend. These are the Illustrious Relations of Human Life, and much of what is said about them is good, though they say some things to which the Christian cannot agree. To give you some idea of the way they write on this subject, a translation of a chapter in the "Trimetrical classic" is here added, though I am afraid my young readers will think it is very dull.

"In describing the human relations and the nine degrees of consanguinity, there are ten duties that deserve our serious consideration. The first are those that are required between father and son. He who begets me is my father. I who am begotten, am his son. Now the principles which should prevail between a father and his son are affection on the one part, and filial piety on the other, each of which proceeds from the principles of virtue implanted in us by heaven. The next are those between husband and wife. The man is he who provides for the house, but the woman rears the family. When between husband and wife mutual love, union, harmony, concord, complaisance, and forbearance prevail, then is ex-

hibited an example, the very sight of which is sufficient to transform evil into good. The next duties in point of importance are those between elder and younger brothers. Although there may be a disparity in their years, yet the root or source from which they proceed is the same. The elder brother should show all friendship and love to the younger, while the latter should show all honour and respect to the former, thus exemplifying the meaning of the phrase, 'the intimate union of the hands and feet.' If men would only act thus, then indeed should we witness the perfect beauty of that innate virtue and excellence which belongs to the divinely appointed relations of human nature, and the utmost joy would reign in every family hall.

"The next duties are those between friends. Equal virtue and equality in condition are necessary in those who would be friends. Their dispositions must be similarly affected by the same objects, and their general deportment must be moulded by the same rules. Among friends there may be the disparity caused by more or fewer years, and greater or less experience and knowledge, but yet they must act together as harmoniously as the hands and feet of the same body. Their views of rectitude must be uniformly the same, in life and in death, and their emotions similar in all times of sorrow or of joy—such are the requisites if you would find a friend. If these are not alike possessed by both parties, they will merely come together for a time, and having no permanent bond of union, they will as lightly separate again. The next duties are those between prince and subject. The prince is the subject's ruler, the subject is the prince's assistant. The prince must needs be intelligent and discerning, that he may rightly comprehend the condition of his subjects, and administer to their wants. He must be grave, dignified, and of a generous and noble disposition, that he may occupy the throne with honour; and he must be kind, thoughtful and benevolent, that he may duly provide for the wants of his people. On the other hand, the subject must be quick to perceive and understand, and upright in heart and mind to preserve his heart aright; he must be just and economical, and ready to believe and confide in his prince, in order to fulfil the duties of his station, and he must be faithful and honest, observant and careful, in order to serve his superior. With men and actions such as these, the country will possess peace and harmony, and the principles and benefits of good government will be widely diffused. But if these are not the characteristics of ruler and people, then the prince will be proud, the subjects flatterers, and the state will daily hasten towards anarchy.

"Now, to sum up what we have said—Fa-

ther and Son; Husband and Wife; Elder and Younger Brothers; Friends; Prince and Subject—these are the five relations. The father's affection and the son's piety; the husband's gentleness and the wife's submission; the elder brother's love and the younger brother's respect; the union and confidence between elder and younger friends; the prince's gravity and care, and the subject's loyalty—these are the ten duties springing from the five relations. These duties are common to all men, because they are necessary parts of the principles of humanity."

This long extract has led me away from the description of the Hall of Illustrious Relations, to which we will now return. In this hall the principal objects of interest are four large stone slabs, eight feet high and six feet broad, each stone a single block, and on each a single character seven feet in height is very beautifully engraved. These four characters are, *Heaven, Yew, Chung, Sin*, which mean respectively, Filial Piety, Friendship, Fidelity, and Sincerity or Truth. Without these, the "illustrious relations" would be mere unmeaning names, and therefore these words are here set forth in the most conspicuous style, to remind children of their duty to their parents, friends of their duty to their friends, subjects of their duty to their prince, and all men generally of the importance of sincerity or truth in all their intercourse and relations among men.

At the back of the hall, and just opposite the entrance, is a long description, neatly written in characters about half a foot square. This inscription is the whole of the first chapter of the Ta-heo or Superior lessons, and at the risk of making this dull letter still less interesting to my young readers, I give a translation of it also. It was written by Confucius himself, and contains a pretty fair and full abstract of his whole system of morals and instruction.

"The true wisdom of men consists in a clear comprehension of the excellence of virtue; in reforming the people; and in ceasing one's efforts only when arrived at the point of ultimate perfection. When one's desires are fixed on this point, his mind becomes settled; when settled, it becomes pure: when pure, it becomes peaceful: when peaceful, he can think correctly: when he thinks correctly, he can attain what he most desires and needs, (i. e. the clear comprehension of the excellence of virtue,) all things have their root and top branch: all affairs have their beginning and their end: to know what things are of primary and what of secondary importance, is an attainment nearly allied to true wisdom.

"Anciently, those who wished to diffuse the knowledge of the excellence of virtue throughout the world, first sought to govern their own country well: those who wished to govern

their country, first sought to regulate their own families aright: those who sought to regulate their families, first disciplined their own persons: those who sought to discipline their persons, first made their own hearts upright: those who sought to make their hearts upright, first made their imaginations true: those who sought to make their imaginations true, first extended their knowledge to the utmost:—This highest degree of knowledge was obtained by investigating the nature and properties of all things. Thus, all things investigated, then knowledge was perfected: knowledge perfected, then the imaginations became true: the imaginations true, then the heart became upright: the heart upright, then the person was disciplined: one's person disciplined, then the family was regulated: the family regulated, then the state was governed: the state governed, then the world had peace.

"From the highest ruler down to the common people, there is but one rule—all must consider the discipline of their own person as of fundamental importance. That this foundation should be neglected, and yet its necessary results well attended to, is impossible: that a man should be negligent in the regulation of that which is of great importance, (i. e. the family,) and that this of which he is negligent should yet be regarded (by others) as of any importance, is also impossible."

This is the whole of the first chapter of the *Ta-heo*. It may indeed be said to be the work itself, for all the rest of the book consists of notes by *Tsangtsz'*, and of notes on his notes by *Chootsz'*. The Chinese think that there is a vast deal of wisdom in it, and that the man who understands and practices it thoroughly, needs to know but little more of his duties either to God or man. I am afraid some of my readers will think it is either very obscure, or that there is but little wisdom in it; but it would take too many notes and explanations for me to attempt to make it clearer at present. You will observe, that in this work which professes to teach "true wisdom and understanding," there is nothing said of the need of a Saviour, or the duty of worshipping God; while the fact that men's hearts are sinful is only distantly referred to, and that in such a way as to teach that they can make themselves good again, and so need no Saviour, no pardon of sin, no Holy Ghost.

Such is Confucianism. In these letters I have now given you a tolerably full abstract of its doctrines, and some notices of its history. In doing this, I have perhaps given more prominence to what it teaches about God, than Confucius or his followers would have done, if they were making a compend of the system. You can easily see that it regards man very

differently from what the Bible does. It only takes care of the present life, making no provision whatever for the life to come; and instead of teaching that "God is not far from every one of us," and that "in him we live and move and have our being," it tells the people to keep him as far away from them as possible, to mind their present business, and not to trouble themselves about eternity. It has no words for soul and faith in God, and heaven and hell. All is cold and dark and dead.

Now such a religion, so cold and dark, cannot satisfy the heart. Man must have a God to worship, and as he does "not like to retain" the knowledge of the true God, he will invent false ones to suit himself. He must know something of what is beyond the grave, he must feel somewhat of "the powers of the world to come;" and the religion which does not satisfy the longings of his heart in these respects, no matter what its claims on other accounts, must give way to other forms of worship, or at least admit them into partnership with itself. So the Chinese have done. They have given the hand to Buddhism and Taouism, which partially supply the aching void left by Confucius' dry system, and now there are fewer persons come to the temple of Confucius (except on certain great occasions) than to any others in the city: You may go and walk in all these buildings, and the pleasant grounds about them, and you will seldom meet any person there, except perhaps some solitary grass-cutter. The last time I went, there were three old horses resting very quietly by the shrine of Confucius, and while there, a scavenger came in to carry off manure! Thus, in consequence of the system of Confucius being so ill adapted to the general mind, the people have almost universally added to it all the errors of the Taou and Buddhist sects, each of which gives them a god to worship, and penances for sin, and of which my next letters will give you some account.

I will add here; how foolish are those infidels and deists, who maintain that man may live virtuously by the light of nature without the Bible. The experiment has been fully tried in China, by men as wise as themselves. Confucius gave the people as pure a system of morality as any nation ever got without the Bible,—just such a system as the deists and infidels are trying to introduce into America,—but it did not and could not satisfy the heart, and since the people knew nothing of the true God, they turned off into all the follies, and vices of the grossest idolatry.

W. M. L.

China: Amoy Mission.

ANNUAL REPORT OF THE MISSION:

October 1, 1846.

We feel it to be our duty, in preparing this Report, to render grateful acknowledgments to God for the numerous blessings which he has conferred on us during the past year. These mercies have not been unmingled with afflictions; and the latter, though in some respects severe, have nevertheless been so light in comparison with the former, and with what our sins deserve, and withal so beneficial to us in a spiritual point of view, that, instead of cherishing any disposition to complain, we trust our hearts are grateful to God for all his merciful dealings with us.

The past year has tended in some measure to confirm our opinions as to the salubrity of this place. The native population have enjoyed a good degree of health, and among the few foreigners resident here, there has been scarcely any sickness. We, your missionaries, have for the most part shared in this great blessing of health, which God in his kind providence has conferred upon the people of this city. One of us has suffered much for the last few months, from disordered digestion; and both of us have been afflicted with sore eyes. This latter affliction, though not physically painful, has nevertheless been severe.

We cannot report that we have been very abundant in labours among this people during the past year, and for a very sufficient reason, i. e. ignorance of this difficult dialect. Our progress has been greatly hindered by the diseased condition of our eyes. In the acquisition of the written language, we have made no advance since our eyes failed us. We feel it to be a sore affliction to be thus prevented from using that diligence in our studies which our present health might warrant. We endeavour, however, to yield a cheerful submission to the providence of God.

During the past year, the people to whom we have been sent, have continued to manifest towards us all their former civility. We have felt as safe in our going out and coming in among them, as we could have done in our native land. Access to them continues as free from obstruction as heretofore. What their real feelings towards us are, it is not easy to ascertain; but to judge from the manner in which they treat us, we are permitted to cherish the belief that they are far from hostile. The mass of the population do not comprehend our benevolent object in coming and dwelling among them. Of this we have evidence in the inquiries made as to the kind of mercantile business in which we are engaged. Light, however, is gradually dispelling darkness, and correct infor-

mation of our doings is slowly, but surely spreading.

We have done something in the department of tract distribution, but we cannot state precisely the number of pages scattered by us during the year. We have not distributed as many as we expected to do when we prepared the last annual report. This is to be in part attributed to the paucity of readers, especially among the village population. We have found fewer persons who read understandingly, than we anticipated. There are thousands around us to whom the printed page is as a sealed book, and who are dependent upon the voice of the living teacher for whatever knowledge of the Gospel they may ever acquire. How far our tracts are read by those who receive them, we cannot say. It is probable that many neglect them, others read without profit, and a few gain some important truth which, as good seed, the Lord of the harvest will, in due season, cause to spring up and bear good fruit. We have various ways of sending forth these little silent messengers among this dense population. When visitors call upon us, as they often do from different parts of the adjacent country, we supply them with these leaves from the tree of life. When we take our evening walks, we often carry a few with us, and distribute them along the public ways. Sometimes we make excursions through the city and villages, for the special purpose of scattering these printed pages. The chapel has been found a good place for sending them into different parts of the country. During the absence of a missionary brother of a sister society, Mr. Brown had charge of his chapel. For some months he went almost daily to this place, and found numerous opportunities of sending tracts far into the interior of this province, and also of supplying many junks lying in the harbour. Many sailors in wandering through the streets were attracted into this place of worship.

We have on hand the following tracts and portions of the Bible, to wit: Matthew's Gospel, 44 copies; Mark's, 40; Luke's, 794; John's, 126; Acts, 1397; Two Friends, 2028; Four Character Classic, 457; Epistle of James, 243; Tract on the Sabbath, 1340; Tract containing questions, prayers and hymns, 78. The last two tracts were received during the year. There were originally 1600 copies of the tract on the Sabbath, and 100 of the Question book. We have distributed 260 copies of the former, and 22 of the latter.

In the matter of translations, of school-teaching and preaching the word of God, we have done little or nothing, for obvious reasons. Our ignorance of the written character precludes us from uniting with our brethren of other societies in improving the translation of the Bible which is now in progress at the seven-

ral stations in China. In the establishment of a school, we have made no effort, simply because we do not feel prepared at present to enter on this work. . . . Still we look forward to the time, not far distant we hope, when a school under the auspices of our church will be opened in this heathen city. We must wait till you send us aid for such a work. The practicability of establishing schools, at least girls' schools, has, during the past year, been successfully tested by an English missionary. A school of eleven or twelve interesting girls was got up with very little trouble, and could have been easily increased, had the health of the individual concerned permitted. This small beginning, however, speedily ended, by the removal of this missionary from his field of labour for a season. This school could readily be revived, were a suitable person here to take charge of it. No boys' school has ever yet been commenced in this place by missionaries, but no doubt one could be opened without difficulty.

In the oral communication of truth to this people, little has been done by us. Our mouths are yet in a great measure closed by the want of familiarity with this language. Mr. Brown had the charge of Mr. P.'s chapel during the absence of the latter, for several months. A service was held in this chapel almost daily.

A chapter in the Bible was read by a teacher, and prayer was offered by a native convert. Mr. Brown remained to converse with any of the audience who seemed to be disposed to learn something of the true religion. Besides this service, Mr. Brown conducted family worship with Mr. P.'s servants. What was attempted to be said in those services, and what we have attempted to say with a stammering tongue to those who occasionally visited us in our rooms, and to those whom we met in our tract distributing excursions, is the most we have done in the way of communicating oral instruction to this heathen population.

In concluding this report, we have but to say, that it is our constant prayer that God would make us very useful in this wide field of labour, to which in his providence we have been called; and that he would permit us not only to live long as instruments for the bringing of the claims of the Gospel before the minds of this people, but also to live long as successful instruments in winning many souls to the blessed Saviour. We feel well satisfied with our field, and are never troubled with any desires to abandon it. We hope this contentment may be always ours.

Very truly yours,

JOHN LLOYD.

Mission House: New-York, July, 1847.

THE GENERAL ASSEMBLY ON FOREIGN MISSIONS.

The Annual Report of the Board of Foreign Missions was presented to the General Assembly on the 24th of May, and referred to a Committee. It was afterwards approved by the Assembly, and directed to be published. A series of resolutions on the subject of foreign missions was adopted by the General Assembly—expressing a continued and deep attachment to this great work.

ANNUAL MEETING OF THE BOARD—PUBLIC SERVICES.

The Tenth Annual Meeting of the Board of Foreign Missions was held in this city and in Richmond, Va., on the 10th, 20th, 25th and 29th of May. Notices of the Proceedings of the Board

will be found in the Appendix to the Annual Report.

A public meeting on behalf of foreign missions was held in the Scotch Presbyterian Church, Grand street, New-York, on Sabbath evening, May 9th. The Rev. Drs. Phillips, McCartee and McElroy, and the Rev. Messrs. J. M. Jamieson and H. R. Wilson, Jr., took part in the services.

A missionary meeting was also held in the First Presbyterian Church, Richmond, on Monday evening, May 24th—the Hon. Sidney A. Baxter presiding. After Prayer by the Rev. Dr. Janeway, an Abstract of the Annual Report was presented, and the Rev. Messrs. J. B. Adger, E. R. Beadle, and H. R. Wilson, Jr., delivered addresses.

RECENT INTELLIGENCE.

AFRICA.—By letters from the Rev. Messrs. J. Eden and H. W. Ellis, dated at Monrovia, March 27, we are thankful to learn the safe arrival of Mr. Ellis and family at that place, after a long but comfortable voyage. Mr. Eden, who is now an aged man, had been seriously ill, but was convalescent at the date of his letter. He adds, with true Christian feeling—"If God has more work for me to do in Africa, I trust he will raise me up, and give me grace and strength to do it. If my work on earth is done, let His will be done; and may His grace be sufficient for me, that I may be sustained under all the dispensations of his Providence."

CHINA: NINGPO MISSION.—We have letters from this mission, dated to the 4th of February last. The Rev. A. W. Loomis writes, "The English and Chinese services continue as formerly. About the 1st of January a room was rented, near the Ling Keaon Mun, in a frequented street, [making the third place in the city where stated services are held.] This is open for service in the afternoon of every other day; also every Sabbath afternoon. Good congregations are gathered, and they listen with attention. . . . The people are also addressed as opportunities are offered, in various parts of the city, in temples or other convenient places; and sometimes short excursions are made into the country for the same purpose."

CHINA: CANTON MISSION.—A letter from the Rev. A. P. Happer, of February 25, mentions that the missionaries had the hope of soon obtaining houses for their families at Canton. This has heretofore been impracticable, on ac-

count of the opposition of the people to foreigners.

INDIA: FURRUKHABAD MISSION.—Letters have been received from the Rev. J. L. Scott, of March 18, and the Rev. J. Wilson of March 22. The Rev. Messrs. Irvin and Munnis were daily expected at Futtehghurh. The Rev. Messrs. Morrison and Seeley, travelling by a different conveyance, would not reach the up-country stations at so early a day. Mrs. Scott had nearly reached the hills, and was getting on comfortably in her journey. Three orphan boys had been recently admitted into the asylum.

OTTAWA MISSION.—The Rev. P. Dougherty is at present on a visit to this city, to superintend the printing of some small works in the Ojibwa language. He is permitted to give a favourable report of the state of the mission—the school having about sixty scholars on the roll, with an average attendance of thirty, and the members of the church continuing to adorn their profession by a consistent life.

ARRIVAL OF MR. CAMPBELL AND FAMILY IN ENGLAND.—We are grateful to learn the arrival of the Rev. J. R. Campbell and his family in England, early in May. Mrs. Campbell's health was somewhat benefited by the voyage. She would remain with her relations in Ireland, while Mr. Campbell visited some of the churches in that country. They expect to embark for the United States in October next.

RETURN OF THE CORRESPONDING SECRETARY.—It gives us pleasure to mention the return to this city of the Corresponding Secretary of the Board, after making an extended journey in the Indian country.

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of _____ or I devise a certain message, and tract of land, &c., to be held by the said Trustees, and the successors forever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN MAY, 1847.

SYNOD OF ALBANY. Pby. of Londonderry.		Miss Soc 30 05; Alexandria 1st ch Fem Miss Soc 50; Wycomico ch "A member" 50 cts; Long Green ch 10; Bethel ch 10	184 75
Newburyport Mass 2d ch mo con colls 20 65; Ladies' Miss Soc 8 87	29 52		
Pby. of Troy.		Pby. of Carlisle.	
Waterford N Y, JOHN HASWELL bal to con himself 1 m	20 00	Carlisle 2d ch Youths' Miss and Bib Soc 20; Sab Sch Miss Soc 10; Lower Path Valley ch 71 50; Bedford ch mo con colls 23 75; James Rea 3; J K Davis 1; Sab Sch 6 76	136 01
Pby. of Columbia.		Pby. of Huntingdon.	
Lexington ch	19 50	Little Valley ch (for last year) 29; Sinking Creek ch to con their pastor the Rev R HAMMELL 1 d 106 10; Spring Creek ch 103; Lewistown ch 50; Middle Tuscarora 25; Hollidaysburg ch 21 40; Shavers Creek ch 106; Shirleysburg ch 3; Jacob Rothrock 5; Alexandria ch 10; Lick Run ch 95; Perryville ch 70; Newton Hamilton 16 75; East Kishacoquillas ch, of which 17 66, one half usual Presbyterial coll. 73 60; West Kishacoquillas ch 66; Lower Tuscarora ch 35	814 85
SYNOD OF BUFFALO. Pby. of Steuben.		Pby. of Northumberland.	
Seneca Falls N Y, S A Easton 10; Sparta ch 12; Mentz ch 5	27 00	Rohrsburg ch 13; Derry and Washingtonville ch 84; Fem Miss Soc 30; Holland Run ch 3; Shamokintown ch 2; Washington ch 90 37; Dr Ludwig 10; McEwensville ch 18	250 37
SYNOD OF NEW YORK. Pby. of North River.		SYNOD OF PITTSBURG Pby. of Blairsville.	
Marlboro' ch mo con 3 56; Newburg N Y, Rev BR Hall 2	5 56	New-Alexandria ch 13 87; Gilgal and Perry chs 9 25; Gilgal Fem Miss Soc 14; Poke Run ch 15 60	52 72
Pby. of Bedford.		Pby. of Redstone.	
South Salem ch mo con colls including May 67; Patterson ch 10 04; Mt Pleasant ch mo con colls 17 52; Bedford ch ann coll 87 75; mo con 8 03; Rye ch Ebenezer Clark 50	240 34	Rehoboth ch 40; Mount Washington ch, Mrs Cath McKee 4; Clarion ch 13; Fem Miss Soc 2	59 00
Pby. of Long Island.		Pby. of Ohio.	
Moriches ch 4; Southampton ch 62]	66 00	Highland ch 14 07; Pittsburg 1st ch mo con 27 30; Pine Creek ch 5 33; Canonsburg ch mo con colls 25; Sab Sch for sup of Orphan Sch at Macao, China 10; Pittsburg 4th ch 40 68; Sab Sch 12 04; Pittsburg 2d ch to ed Robert Dunlap in China 20	154 42
Pby. of New York.		Pby. of Alleghany.	
Madison avenue ch mo con 3 20; 42d st ch mo con 7 07; Chelsea ch mo con 12; Mrs Whittemore 5; Brooklyn 1st ch mo con 14 38; Duane st ch mo con 21 33; Rutgers st ch, Mrs Noah Smith 5; Brick ch mo con 4 25; 1st ch mo con 88 25,	160 43	Centre ch 8; Cross Roads ch 6 46	14 46
2d Pby. of New-York.		Pby. of Beaver.	
Peekskill ch Sab Sch Miss Soc 10; Scotch ch, R L Taylor 10; Mrs Ferguson 10; Indiv 5; do 5; do 2	42 00	Beaver and Beaver Falls chs	40 00
SYNOD OF NEW JERSEY. Pby. of Elizabethtown.		Pby. of Clarion.	
Woodbridge 2d ch 5; Rahway 1st ch 27	32 00	Bethesda ch Fem Miss Soc 13 50; Concord ch 2 50	16 00
Pby. of New Brunswick.		SYNOD OF WHEELING. Pby. of Washington.	
Freehold Village ch mo con 8; Bound Brook ch "A Friend" 5; South Trenton ch 12 34; Princeton ch Queenston Sab Sch 11 01	36 35	Wheeling ch mo con colls 45 07; Forks of Wheeling ch 41 75; Three Springs ch 5	91 82
Pby. of West Jersey.		Pby. of Steubenville.	
Pittsgrove ch	33 00	Steubenville 1st ch 190; Ridge ch 11 37; Two Ridges ch 19 06; Cumberland ch 7 25; Fairmount ch 10 12; Corinth ch 10 50; Hagers-town ch 21; Feed Spring ch 9; Carrollton ch 5; Amsterdam ch 3	226 30
Pby. of Newton.		Pby. of St. Clairsville.	
Belvidere ch Sab Sch 2; Harmony ch Juv Miss Soc to ed R Love and in part to Mrs LEONORA CARROLL 1 m 25; Greenw. C. ch 3 75	30 75	New-Castle ch 3; Cadiz ch 26; Fairview ch 8	37 00
Pby. of Susquehanna.		Pby. of New Lisbon.	
Silver Lake ch	21 00	Niles ch 3; Liverpool ch 5	8 00
Pby. of Luzerne.		SYNOD OF OHIO. Pby. of Marion.	
Summit Hill ch in part to ed Edgar Barnes 10; Mauch Chunk ch 8	18 00	Marion ch	14 00
SYNOD OF PHILADELPHIA. Pby. of Philadelphia.		NOTE. —\$11 rec'd from Marion ch, O, in January last, was, by mistake, credited to Marion ch, Ala. See March Chronicle.	
Philad 10th ch addl 1; A B Cooley 5; "A friend" through P T Jones 50; Cohocksink ch 10	66 00		
Pby. of New Castle.			
Forks of Brandywine Fem Miss Soc	16 00		
Pby. of Baltimore.			
Baltimore 2d ch Sab Sch to ed children in India 40; F st ch Washington 44 20; Youths'			

	<i>Pby. of Hocking.</i>				
Gallipolis ch		5	00		
	SYNOD OF CINCINNATI. <i>Pby. of Chillicothe.</i>				
Chillicothe 1st ch		59	00		
	<i>Pby. of Miami.</i>				
Bath ch, John Stone for 2 yrs 12; Washington ch, Rev J L Bellville 3; Jas Bvers 3; David Betson 2; Margt Robb 1; Jas White 1; Sarah Munger 1		23	00		
	<i>Pby. of Oxford.</i>				
Mt Carmel ch 450; College Corner ch 6 50; Dunlapville ch 2; Rising Sun ch 3 25; Camden ch 13 75; Dr C M Williams 5; children of congregation 125; Harrison ch 5 45; children 3 95; Hamilton and Rossville ch children 5 56; Oxford O, Rev ED McMaster D D 10		61	21		
	<i>Pby. of Sidney.</i>				
Piqua ch David McKee		5	00		
	SYNOD OF INDIANA. <i>Pby. of Salem.</i>				
Bloomington ch		3	92		
	<i>Pby. of Crawfordsville.</i>				
Waveland ch		15	00		
	<i>Pby. of Indianapolis.</i>				
Indianapolis 1st ch 50; Knightstown ch 10; Sand Creek ch 13; Fem Miss Soc for the sup of Rev J C Rankin 10 50		83	50		
	SYNOD OF N. INDIANA. <i>Pby. of Michigan.</i>				
Fontiac 1st ch mo con colls		22	00		
	<i>Pby. of Lake.</i>				
South Bend ch		1	50		
	SYNOD OF ILLINOIS. <i>Pby. of Kaskaskia.</i>				
Hillsboro' ch mo cou colls 11; Greenville ch 6		17	00		
	<i>Pby. of Palestine.</i>				
Fisgah ch		25	00		
	<i>Pby. of Peoria.</i>				
Canton ch, Rev S McCune 6 50; Knoxville ch, Mrs Mary Crittenden 2; Lewiston ch 34		42	50		
	SYNOD OF MISSOURI. <i>Pby. of St. Louis.</i>				
Eagle Fork ch, J S Ball 2; J B C 50 cts; St Charles 1st ch 12 65; a friend 1; her son 25 cts		16	40		
	<i>Pby. of Potosi.</i>				
Potosi Mo, Dr Alex M McKinney		5	00		
	SYNOD OF KENTUCKY. <i>Pby. of Ebenezer.</i>				
Covington and Newport; children		7	92		
	SYNOD OF VIRGINIA.				
"—————" Mrs Anne Allison		5	00		
	<i>Pby. of Greenbrier.</i>				
Western ch 5; Point Pleasant ch 1		6	00		
	<i>Pby. of Winchester.</i>				
Churches not named 100; Warrenton ch 82		182	00		
	<i>Pby. of West Hanover.</i>				
Lebanon ch 13 70; Old and New-Concord chs 22; Cartersville Va, Rev P Harrison 5; his children 5; Village ch 29; Cumberland ch 25 75; Charlottesville ch 5; Churches in Goochland county not named, in part 50		185	45		
	<i>Pby. of East Hanover.</i>				
Nottoway ch 3; Four Ladies addl to con Rev T K PRYOR 1 m 5; Powhatan ch 5 35		13	35		
	<i>Pby. of Montgomery.</i>				
Fincastle ch 24 75; Christiansburg ch 3 21		27	96		
	SYNOD OF N. CAROLINA. <i>Pby. of Fayetteville.</i>				
Cypress ch 4; Laurel Hill ch 14 05; John Baker 50 cts; Bluff ch 12 14; Long street ch 6 54; Bethesda ch 2 73; St Paul's ch 10 25; Lebanon ch 3 13; Antioch ch Fem For Miss Assoc 14; Philadelphus ch 9, Mineral Spring ch, Mrs McLaurin 50 cents; Galatia ch 6 54;					
	Bethel ch 17 06; Hopewell, Mt Williams and Rocky Point chs 14 90; Black River ch 9 78; Mt Carmel ch 9; Mt Moreh ch, a member 1 50; Union (in Duplin) ch 2 15; Six Runs ch 4; Union (in Moore) ch 7 50; Euphroia ch 3 50; South River ch 6 37			159	14
	<i>Pby. of Concord.</i>				
"—————" William Steele for distributing Bibles abroad 6; for For Missions 4; for Missions among the Am Indians 4; Charlotte ch 33 42; Unity (Rowan) ch 5; Joppa ch 14; Fourth Creek ch 3 61; Mrs E B Stinson 12 75; Poplar Tent ch 37; Millard Creek ch 4 25; Sharon ch 10 12; Providence ch 8 25; Unity (Lincoln) ch 46 50; Ramah ch 14 12; Sugar Creek ch, 39 23; Hopewell and Paw Creek chs, Rev H B Cunningham 1; John Lorange 1; Steel Creek ch 14 57; Concord ch 12; Davidson College ch 30; Rocky River ch 49 60; Third Creek ch 24 25; Back Cr ch 14 50; Salem ch 3 75				392	94
	SYNOD OF W. TENNESSEE. <i>Pby. of West Tennessee.</i>				
Tuscumbia ch				15	00
	<i>Pby. of Nashville.</i>				
Shiloh ch				8	00
	<i>Pby. of Knoxville.</i>				
Madisonville ch				3	00
	SYNOD OF MEMPHIS. <i>Pby. of West. District.</i>				
Memphis 2d ch Girls' Sew Soc to ed J H Gray among the Creeks				35	00
	<i>Pby. of Chickasaw.</i>				
Holly Springs ch Sab Sch 13; New-Hope ch 3; Bethany ch 3 50; College ch 13 50; Ripley ch 4 50				37	50
	<i>Pby. of Arkansas.</i>				
Fort Smith ch				12	00
	SYNOD OF SOUTH CAROLINA. <i>Pby. of S. Carolina.</i>				
Willington ch mo con				20	00
	<i>Pby. of Bethel.</i>				
Bethel ch Benev Soc 15; Catholic ch 35; Ebenezer ch 17; Yorkville ch 18				85	00
	<i>Pby. of Harmony.</i>				
Cheraw ch mo con colls 24; Darlington ch 71				95	00
	<i>Pby. of Charleston.</i>				
Charleston 2d ch mo con 2d May 29 60; Juv Miss Soc qly coll, of which 25 for Cong Lib among the Waldenses, and 22 for Bazar Sch in India 47				76	60
	SYNOD OF GA. <i>Pby. of Georgia.</i>				
Ladies' Miss Soc Liberty Co Ga for sup of Rev R Q Way 58; Union Sch Juv Miss Soc Liberty Co for do 16				74	00
	<i>Pby. of Hopewell.</i>				
Mount Zion ch				76	00
	SYNOD OF S. ALABAMA. <i>Pby. of S. Alabama.</i>				
Centre Ridge ch				22	00
	<i>Pby. of Tuscaloosa.</i>				
Bethsalem ch 11 20; Greensboro' ch Sab Sch Juv Miss Soc to sup a child in Futtehgarh Orphan Asylum 15; Oak Grove ch 5 50				31	70
	<i>Pby. of East Alabama.</i>				
Providence ch 16 70; Good Hope ch 39; Taladega ch 10; Marble Springs ch 5; Tuskega ch 2 85; Montgomery ch 39 65; Unity ch 8; bal of 1846, 10; Calabee ch 4; Wetumpka ch 28 78, Prattsville ch 9 60				173	58
	SYNOD OF MISSISSIPPI. <i>Pby. of Mississippi.</i>				
Natchez ch ann coll addl 33 50; mo con colls 86 50; col cong 7 25; Sab Sch 17 83; Hopewell ch "A friend" 5; Union ch 4; McLeod's P O MI, F McLeod 1; Sarah McLeod 75 cts; and Kath McLeod 40 cts for China Miss				163	23
	<i>Pby. of Louisiana.</i>				
Baton Rouge ch, Rev F S Ernst 10; N O Lafayette Sqre ch mo con 24; Sab Sch 57 16; churches not named 204 66				295	84

Pby. of Tombeckbee.

Presbyterial coll	8 16
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.	
Rec'd from Tr for sup of Rev J Caldwell	250 00

LEGACIES.

Summerfield O, Legacy of Arthur Porter, dec'd, in part, 2000; Pittsburg, Pa, Estate of Dr Gladden, dec'd, including 2 yrs int, 168; "_____" O, from a dec'd friend of the Board, 10	2178 00
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MISCELLANEOUS.

Albany, N Y, Assoc ch, S Coburn, towards publishing Brown's Catechism, and a collection of Prayers in Hindi, 20; Whitehall, N Y, John House, 5; in a letter from Norwich, Ct, 10; New-Hackensack, N Y, Benj Everett, 1; "A friend," 100; "A Lady," 10; Amity ch, N Y, for sup of Rev Jas Wilson, Agra, N I, 20; from source unknown, 11 12; Savanuah ch, (Pby not given) 1 12; Bedford, N H, Miss

Anne Orr, 2; Saml McQuestion, 10; colls in Penitentiary, Wetumpka, Ala, 6 45	196 69
Total,	\$8,244 29

DONATIONS IN CLOTHING, &c.

Apple Ck 1st ch Mo Fem Miss Soc 1 bx'cloth'g	22 50
Brazeau ch Mo, Ladies of,	do 5 63
Congruity ch Pa, Ladies of,	1 do 58 07
West Liberty Seminary Va,	1 do
Ebenezer ch Pa, For Miss Assoc	1 do 33 59
Ethel ch Pa,	do 1 do 36 00
Concord ch N C, Ladies of,	1 do 112 00
Allentown NJ, Mrs A____,	1 bdle cloth'g 6 50
do "A Lady,"	1 do 6 00
"An unknown friend,"	10 check shirts
"A Lady,"	1 box cloth'g
Albany 1st ch N Y,	1 box Books and Chemicals for Rev J Warren, Allahabad, India,
Three boxes clothing recd from J Adger, Charleston S C, donors unknown.	45 00

Annual Report of Receipts,

BY THE BOARD OF FOREIGN MISSIONS.

Total received by the Board of Foreign Missions during the Year ending 1st May, 1847, \$82,739 34, from the following sources:

SYNOPSIS OF PRECEDING STATEMENT, AND ALSO THE RECEIPTS FOR THE YEAR ENDING MAY 1, 1846.

Note—For particulars, see monthly acknowledgments.

Concluded from last month.

SYNOD OF ALABAMA.	Taladega	23 00
<i>Pby. of South Alabama.</i>	Miscellaneous	30 00
Mobile 2d		147 00
Mobile, Gov. st.		251 35
Valley Creek		286 30
Pisgah		107 25
Burnt Corn		5 00
Centre Ridge		50 00
Selma		40 60
Marion		34 20
Miscellaneous		5 00
		926 70
<i>Pby. of Tuscaloosa.</i>		
Bethel		68 20
Livingston		30 20
Mount Zion		6 00
Concord		11 00
Ebenezer		20 00
Mesopotamia		153 92
Greensborough		10 50
Tuscaloosa		57 00
Demopolis		25 00
Hebron		14 00
Pickensville		10 00
		405 82
<i>Pby. of East Alabama.</i>		
Good Hope		48 50
Montgomery		44 00
Enfaula		16 00
Wetumpka		59 50
<i>Pby. of Tombeckbee.</i>		
Columbus		89 00
<i>Pby. of Chickasaw.</i>		
Holly Springs		35 00
Monroe		6 00
Bethany		4 00
New Hope		8 00
Spring Hill		20 00
Ripley		14 00
Lebanon		2 00
Chulahoma		2 00
Salem		10 00
Oxford		2 00
Synod of Ref'd Pby Church.		952 57
Legacies		3308 52
Seminaries		325 06
Miscellaneous		16350 40

	From May 1, 1845, to May 1, 1846.	From May 1, 1846, to May 1, 1847.
SYNOD OF ALABAMA.		
<i>Pby. of Londonderry</i>		9 50
Troy	679 12	786 61
Albany	1336 64	1404 86
Columbia	32 00	77 06
	2047 76	2278 03
SYNOD OF BUFFALO.		
<i>Pby. of Steuben</i>	6 00	96 00
Wyoming	38 50	102 50
Ogdensburg		244 29
Buffalo City	115 53	126 98
	250 03	506 79
SYNOD OF NEW-YORK.		
<i>Pby. of Hudson</i>	484 70	428 05
North River	385 50	382 20
Bedford	677 37	572 49
Long Island	506 48	408 60
New-York	8462 52	8632 62
2d New-York	2081 79	2336 34
	12599 36	12760 30
SYNOD OF NEW JERSEY.		
<i>Pby. of Elizabethtown</i>	*2651 79	1123 73
New Brunswick	1:87 14	1354 85
West Jersey	504 76	738 01
Newton	736 87	726 97
Raritan	144 06	233 37
Susquehanna	87 12	64 50

* In this amt. \$1,000 is included which should have been credited in Miscellaneous.

Luzerne	88 85	136 75	Transylvania	975 77	935 67
	4920 39	4378 18	West Lexington	464 43	743 75
			Ebenezer	242 85	318 85
			Bowling Green		85 76
SYNOD OF PHILADELPHIA.				2381 36	2880 74
Pby. of Philadelphia	3708 27	3673 32	SYNOD OF VIRGINIA.	103 63	28 25
2d Philadelphia	390 76	507 00	Pby. of Greenbrier	35 50	49 00
Newcastle	741 21	800 52	Lexington	276 72	474 84
Donegal	349 40	934 08	Winchester	636 28	312 00
Baltimore	1923 73	1872 40	West Hanover	394 36	422 57
Carlisle	1402 73	3352 46	East Hanover	1194 68	1635 75
Huntingdon	500 93	1285 05	Montgomery	101 18	86 63
Northumberland	671 40	1113 71		2742 35	2419 04
	9668 43	13528 54			
SYNOD OF PITTSBURG.			SYNOD OF N. CAROLINA:	44 50	47 00
Pby. of Blairsville	354 83	411 00	Pby. of Orange	521 3	667 47
Redstone	462 69	276 07	Fayetteville	354 62	342 17
Ohio	1258 33	1622 05	Concord	349 25	314 13
Allegheny	148 06	131 36		1272 57	1400 77
Beaver	157 28	154 24			
Erie	134 64	108 18	SYNOD OF W. TENNESSEE.	40 00	145 00
Clarion	81 41	65 83	Pby. of Holston	253 45	158 27
	2607 29	703 73	West Tennessee	329 00	211 00
SYNOD OF WHEELING.			Nashville	442 10	462 45
Pby. of Washington	1085 10	540 12	W. District	238 95	1379 68
Steubenville	478 88	659 63		1303 50	2346 40
St. Clairsville	155 25	84 19			
New Lisbon	425 17	577 34	SYNOD OF S. CAROLINA.	442 04	170 39
	2144 40	1861 28	Pby. of South Carolina	30 00	285 00
SYNOD OF OHIO.			Bethel	208 61	175 00
Pby. of Columbus	166 47	761 74	Harmony	293 50	697 01
Marion	28 00	64 10	Charleston	774 45	948 23
Zanesville	159 47	199 74		1748 59	2276 59
Richland	43 63	166 25			
Wooster	50 13	23 11	SYNOD OF GEORGIA.		131 00
Coshocton	72 13	188 84	Pby. of Georgia	287 67	268 10
Hocking	16 56	15 00	Hopewell	932 42	931 80
	536 39	1627 78	Flint River	162 30	374 81
SYNOD OF CINCINNATI.			Florida	163 63	163 25
Pby. of Chillicothe	130 02	111 11	Cherokee	77 00	77 00
Miami	676 50	694 17		1623 22	1944 96
Cincinnati	1065 45	888 49			
Oxford	345 97	309 98	SYNOD OF ALABAMA.	70 85	
Sidney	200 65	330 82	Pby. of S. Alabama	465 00	926 70
Maumee	121 25	197 62	Tuscaloosa	462 59	405 82
	2539 84	2532 19	E. Alabama	89 90	221 00
				1088 34	1553 52
SYNOD OF INDIANA.					
Pby. of Salem	135 35	83 19	SYNOD OF MISSISSIPPI.		
Vincennes	131 86	113 47	Pby. of Mississippi	865 27	1366 42
Madison	46 50	260 44	Louisiana	440 52	778 32
Crawfordsville	76 33	92 28	Clinton	16 07	58 45
Indianapolis	203 39	214 26	Tombeckbee	105 00	89 00
	593 48	763 64	Chickasaw	101 00	103 00
SYNOD OF NOR. INDIANA.				1527 86	2395 19
Pby. of Logansport	25 58	96 37	Synod Ref. Pby. Church	1639 00	952 57
Michigan	4 00	28 00	Legacies	8978 10	3308 52
Lake	115 66	178 20	Seminaries	434 08	325 06
Fort Wayne	71 60	61 67	Miscellaneous	11823 09	16350 40
	216 84	334 24	Total	76394 53	82739 34
SYNOD OF ILLINOIS.					
Pby. of Kaskaskia	65 38	53 89	Whole number of Churches contri-	888	1057
Sangamon	254 00	241 27	buting		
Schuyler	10 33	14 00			
Palestine	49 55	94 77			
Peoria	10 00	43 50			
Iowa	22 10	26 00			
	411 43	473 43			
SYNOD OF MISSOURI.					
Pby. of Missouri	16 80	18 25			
St. Louis	368 71	545 90			
Palmyra	12 31				
Potosi	12 00	89 20			
	409 82	633 45			
SYNOD OF KENTUCKY.					
Pby. of Louisville	654 31	742 35			
Muhlenburg	44 00	14 36			

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XV.

JULY, 1847.

No. 7.

Board of Domestic Missions.

ABSTRACT OF THE ANNUAL REPORT OF THE BOARD OF MISSIONS FOR 1847.

THE past year has been marked with the special favour of God to the cause of Domestic Missions. This cause, in the Presbyterian Church, has silently, but steadily and surely, advanced. The whole number of missionaries in commission during the year, has been *four hundred and thirty-one*. Of these, *two hundred and thirty-five* were in commission at the commencement of the year, and *one hundred and ninety-six* have been new appointments during the year. The whole number of feeble congregations, and missionary stations supplied, has exceeded *twelve hundred*. This is a large increase, both in the number of missionaries, and in the number of stations occupied, over any former period. The number of itinerant missionaries has been considerably increased, and most of the missionaries have spent a portion of their time in itinerant labours.

So far as reported, there have been added to the churches, on examination, *nineteen hundred* members, by certificate, *fourteen hundred*; total, *three thousand three hundred*. Not less than seventy new churches have been organized, and nearly one hundred houses for worship have been erected.

The interest in Sabbath Schools and Bible classes has greatly increased; also in catechetical instruction. This is a fact of deep interest. There is an increasing attention to the instruction of the young on the part of our missionaries, and a growing desire for such instruction on the part of the people.

The missionaries have engaged extensively in the distribution of the Bible, and in the circulation of religious tracts and standard religious books. The works of our own Board of Publication have been extensively circulated, and we trust are doing much good.

The pastoral visitation of families has been attended to with much care, and with happy effects. A few of the missionaries have made laudable efforts to introduce and circulate, among their people, *The Missionary Chronicle*, and with good success. Their example is worthy of imitation by all our missionaries.

The monthly concert for prayer, and weekly prayer meetings, have been attended with increasing interest. There is evidently a growing interest in the benevolent operations of the day, and an increasing liberality in our mission churches. We have reported as collected for missions, Foreign and Domestic, between *six and seven thousand dollars*, and an amount, much larger than usual, has been raised for other objects.

The cause of temperance, we fear, has not advanced during the past year. In many portions of the missionary field, and especially in some parts of the West, there is fearful evidence of increasing intemperance. There is also reason to fear, that the alarming sin of Sabbath desecration has increased. There are many causes operating at the present time to produce these alarming evils; and these causes operate with peculiar force in our new settlements. These things should arrest the attention, and call forth the prayers and efforts of every patriot, and every Christian.

In many portions of the field during the year, the labours of the missionaries have been seriously interrupted by distressing sickness; also by continued rains and floods, and almost impassable roads. But as God has given them an opportunity, they have laboured with great diligence and faithfulness; and there is abundant evidence they have not laboured in vain. With scarcely an exception, they report that the attendance on preaching has been good; that the people listen with interest, and that there is everywhere an increasing desire among the people to have the stated ministrations of the Gospel.

In some instances, the missionaries have had to complain that coldness and worldliness have prevailed to an alarming degree. A still greater number, however, have reported increased attention and encouraging interest, while in a number of our mission churches God has been graciously pleased to grant precious revivals of religion.

The obstacles to the progress of the Gospel, in all portions of our country during the past year, have been both numerous and powerful,

and these opposing influences are felt in all their strength on missionary ground, especially in our new settlements. But notwithstanding these opposing difficulties, the progress of this work has been *decided*. The *immediate, visible* results, as we have seen, are great, and most encouraging. But in the great missionary work, we look to *future* and *distant* results. And in view of the future especially, what a glorious work has been done! what an advance has been made! Encouraged by the special favour of God, let the Church feel her obligation, and realize her high privilege, to bring her whole strength to bear on this work. It is a good and noble work, and should command the united prayers and undivided energies of all who love Christ and his cause:

Funds.

The whole amount of funds at the disposal of the Board during the year, has been *sixty-three thousand five hundred and twenty-two dollars and fifty-nine cents*. The balance on hand at the close of the year, is about *six thousand dollars*: The whole amount exceeds that of the preceding year by about *eight thousand dollars*. The *increase* in the receipts of the year has not been large, still there has been an *increase*, which is in itself encouraging; and this increase has been principally *in collections from the churches*. This also promises well; as the cause for permanent resources must depend not on legacies, nor so much on the *large donations* of the few, as on the smaller contributions of the *many*.

In addition to the above, the Board have received, in valuable clothing, to the amount of not less than from *three to four thousand dollars*. This clothing has been distributed gratuitously among the missionaries most in want, and has been of great importance to them and their families. Many thanks are due to the kind ladies in our churches for these boxes of clothing, which are so many valuable tokens of their love to this cause. The Board have also received during the year, several hundred dollars worth of valuable books and tracts for the missionaries, and for the people among whom they labour.

During the year the Board have been able to meet promptly their engagements, and no appointment has been declined for want of funds. The happy influence of this state of things, is now seen in the great prosperity and onward progress of the cause.

They are able to close the year well, and to commence a new year under propitious circumstances. For these manifest tokens of Divine favour, they desire to be sincerely and devoutly thankful; and would view the goodness and faithfulness of God as a call upon them, for greater diligence and zeal in this work. The

present liabilities of the Board are *very large*. These are daily becoming due, and will require *immediate efforts* to meet. Present liabilities will of necessity be *greatly increased*; *very large demands*, for both men and means, will be made on your Board the coming year. The missionary field is not only increasing in population, it is also widening and extending on all sides. Our *new territory* will make heavy demands on your Board of Missions, and we are certainly not at liberty to disregard these claims. If we would be faithful to our solemn trust, they must be met, and *met promptly*. This will require a large increase of funds, and for these the Board must depend on the churches. They have no other resources. The work of Domestic Missions, it should never be forgotten, is a *constantly increasing work*. It will be much greater this year than it was the last, and it will therefore require larger resources, greater effort, and more sacrifice. But thanks to our covenant God, as the work increases the strength to meet it also increases. The church is spreading and growing stronger; and if her ministers, and elders and members are wise, to know their privilege, and faithful to do their duty, and do it in proper season, the means will be furnished, our churches will prosper, and with God's blessing, this good work will advance.

Agencies.

The Rev. Mr. Happersett has continued in the service of the Board during the year. He has visited the churches extensively in several of the Atlantic and middle states, and during the latter part of the winter and spring, he visited several of the Southern states. Mr. Happersett has laboured with much diligence and faithfulness, and has rendered important service to the cause.

In the month of August, the Board appointed the Rev. Joseph M. Smith, D.D., of the Baltimore Presbytery, an agent for the Synods of Pittsburgh, Wheeling, and Ohio. Dr. Smith accepted this appointment, and entered on the duties of his agency early in October; he has since devoted himself to the work with diligence and encouraging success.

The Rev. S. Scovel, D.D., who has so long and so faithfully served the Board as their agent in the West, continued in this service until the first of November, when he retired from the agency, and accepted the presidency of the College of South Hanover, Indiana, to which he had been elected.

On the resignation of Dr. Scovel, the Rev. J. J. Bullock, a member of the Presbytery of West Lexington, and at that time pastor of the church at Frankfort, Kentucky, was appointed Corresponding Secretary for the Western Committee, and General Agent for the West. The

Rev. Charles Sturdevant was also appointed an agent. Both these brethren accepted their appointments. Mr. Sturdevant entered on the duties of his agency in September, and Mr. Bullock in October. The Committee at Louisville, in their report to the Board, say: "The appointment of these brethren was hailed with joy wherever they were known; they have laboured with great faithfulness, have met with the utmost cordiality wherever they have gone, and their labours have been crowned with the most gratifying success."

Church Extension.

The Board have attended with diligence to this part of their work. Their Committee for Church Extension has met promptly all the demands made upon them, to the full extent of their means. No application for aid, recommended by a Presbytery, we believe, has been refused. In some few cases the Committee could not give the amount asked; but in all the cases, as they were able, they have given something. During the year, appropriations have been made to aid in the building and finishing of *forty-one* houses of worship; and in addition to these, aid has been given to *thirteen* congregations to relieve them from pressing debts, and save them from absolute ruin. The whole number of churches aided has been *fifty-four*, in *sixteen* of our states, and one church in Africa. In all the cases where the appropriations have been paid, the houses have been *finished*, and the congregations *entirely relieved from debt*. It is on this principle the Committee make their appropriations: that with the aid granted, the people will pledge themselves to *finish the building and leave no debt*. The result thus far has been most happy: The whole amount of funds received for this object during the year, has been *four thousand five hundred and ninety-six dollars and eighty-five cents*. Of this amount, was received—

From one individual,	\$3,000 00
From other individual donors,	551 40
From the churches,	1,045 45
	<hr/>
Total,	\$4,596 85

The whole amount received the present year has been somewhat less than was received the last year, while the number of churches aided has been considerably increased. The Board have repeatedly expressed their conviction of the importance of this object. Another year's experience has not weakened, but *strengthened*, that conviction. They view it as an exceedingly important work, and as intimately connected with the prosperity and onward progress of the missionary cause; and their confidence in the present plan of managing the work, has rather *increased than lessened*. If the churches

generally would embark with interest in this work, your Board believe, on the plan now adopted, an incalculable amount of good might be accomplished. But the *co-operation of the churches* is absolutely necessary to complete success on any plan.

If the Assembly deem it desirable to prosecute this work on its present plan, the Board would respectfully suggest, that they adopt some measure to secure from our churches *generally* a contribution for this object: which collection, your Board think, should be *specifically for this object*, and *entirely distinct* from the *missionary collections*.

Conclusion.

The Board have now given a brief account of their operations, and stated some of the more *immediate*, visible results; and what a rich return do even *these results* furnish for all the labour employed, and the funds expended! But we feel assured, what has already appeared is but the *earnest* of much *more glorious results* to be seen hereafter. A vast amount of good seed has been sown; it has been scattered far and wide through this land; it will spring up, and, with God's blessing, will bear abundant fruit, profitable for the life that now is, and for that which is to come.

The Church has a great work to accomplish in this land; and the time has fully come, when her united, concentrated wisdom, and piety and strength are demanded for this work. Something has been done, yea, much has already been done to spread the Gospel through our land. We rejoice in it, and thank God for it. But all that has been done, important and valuable as it is, is as nothing compared with what *should have been done*, and with what we feel assured *must be done*, and done *speedily*, if the Church would meet her responsibility, and be instrumental, as she may be, in blessing and saving this great country.

In entering on the labours of another year, we beg the friends of this cause to ponder well what they have to do for the supply of their own land with Gospel privileges. Contemplate the work which is here assigned to you. Look over this vast country in all its extent, and with all its moral wastes, to the north and to the south, and especially to the *West and South-West*—that most interesting and promising missionary field on the globe's surface. This whole field is emphatically *our field*. It is given in *special charge to Christians in this land*. From the northern lakes to the great southern gulf, and beyond the Rocky Mountains to the Ocean, is *ours*; filling up with a population of our own, and *we* are bound to see that they have the Gospel. It is both our duty and our privilege to give them the Gospel; and this *can be done*.

The Church has the means of doing it. We say this deliberately. If all the friends of this cause in our land felt as they should feel their obligation to Jesus Christ, and a sincere love for souls, and would exert their *whole strength*, the Gospel of the kingdom would soon be preached in every settlement throughout this almost illimitable territory. And this is just what *God requires*, and *requires of us*, that the Gospel be preached to all the inhabitants of this land; and for the full discharge of this solemn trust, God will certainly hold us responsible. Let us then wake up to our responsibility in this matter. Let all our *pastors* look seriously and prayerfully at this subject. There is a *special responsibility* in this whole matter resting on the pastors in our churches; with the *pastors* and *officers in the churches*, in fact, this whole matter mainly rests. If they have the influence they should have, and will do their duty wisely and faithfully, *the people will not fail*. And where churches do fail to do their duty in this matter, in most cases it will be found, less or more blame is to be attached to their ministers, their officers. The *minister is remiss*, and the *people fail*. The Board then, deeply anxious for the prosperity of this cause, and knowing how much, under God, that prosperity depends on the spirit and conduct of our ministers, as leaders in Israel, in concluding their report, would most respectfully say to each pastor in our church, in the words of Schechaniah to Ezra: "Arise; for this matter belongeth unto thee; the people also will be with thee; be of good courage, and do it."

having duly considered the contents of said document, they recommend to the Assembly the adoption of the following resolutions, viz:

1. That the report be approved, and that it be published under the direction of the Board. Also, that the Board furnish the Stated Clerk of the Assembly with an abstract, to be published in the appendix to the minutes.

2. That the increase, during the past year, in the amount of pecuniary contributions, in the number of missionaries commissioned, and in the good results of their labours in various respects, has been such as the Assembly may well recognize with gratitude, and receive as an encouragement to the renewed, and more vigorous prosecution of the interests of this important cause.

3. That in the judgment of this Assembly, the enterprise of Domestic Missions has never stood sufficiently high in the estimation and affections of the American churches. In its relation to the wide extent of our territory, the rapid increase of our population, the efforts that are made to scatter the seeds of error in our new settlements, and the influence which our country is to exert upon the character and destiny of the world, it is *the great enterprise* which should enlist the sympathies, and secure the active co-operation of the patriot, the philanthropist, and the Christian.

4. That this Assembly reiterates the testimonies of former assemblies to the vast importance of this object, and calls upon the Synods and Presbyteries to take such measures as to them may seem best calculated to secure the largest possible contributions to the funds of the Board which has this interest in charge.

5. That in view of the increasing importance and magnitude of this branch of our benevolent operations, a sermon be delivered on this subject, at some convenient time, during the sessions of each Assembly.

6. That the Assembly have heard with pleasure of what has been done by this Board, in its capacity as a Church Extension Committee; and they express the hope, that the funds placed at the disposal of the Board for this object the coming year, will be greatly increased in amount.

ACTION OF THE GENERAL ASSEMBLY OF 1847.

The Annual Report of the Board of Missions was submitted to the General Assembly, at their meeting in Richmond, Va., on Tuesday, the 25th of May, and was referred to a Committee. The report of that Committee, as adopted by the General Assembly, is here given. We ask attention to it.—Ed:

The Committee to whom was referred the report of the Board of Missions, Report: That

Letters from Missionaries.

Indiana.

FROM A MISSIONARY IN LAKE COUNTY.

Interesting revival of religion.

When writing my last report I was just recovering from illness, with the labours of a protracted meeting in prospect; a kind Providence gave me strength to enter upon the work, and from day to day increased not only my physical, but also my spiritual strength. And beyond all this, he very graciously condescended to hear the prayer of his people, and to pour out his Holy Spirit.

I commenced these special services at S....., the latter part of February, and continued them two weeks, preaching every evening, and holding an inquiry meeting each day at eleven o'clock, except on the Sabbath, when I preached at that hour. Previous to the commencement of these special meetings, there had existed difficulties of the most serious and aggravated character, of years standing, and which it seemed utterly impossible to remove. The brother who had given to that people a part of his labours previous to my coming among them, had spent hours, and I may say *days*, in endeavouring to effect a reconciliation; and we had laboured together for the same object, but all to no purpose. Even the Sabbath before the commencement of the meeting, there was a serious difficulty after prayer-meeting.

Owing to the state of feeling which existed, I have for months felt that my labour was "bestowed in vain." Young people were pointing to professors, and pleading their conduct as an excuse for the utter neglect of religion. At the very commencement of the meeting, however, the Lord came among his people with power. They had anticipated the meeting about four weeks, making arrangements to attend, and some, if not all, have unquestionably been praying in reference to it. I preached two sermons from the text, "Take up the stumbling block out of the way of my people." And then another sermon from the text, "If we confess our sins, he is faithful and just to forgive us our sins," &c. On the next days, and one or two succeeding days, the scenes in the Conference meeting were most affecting. The first who made confession was one of the elders. His heart was melted; "he had been formal in his religious duties;" had too often manifested an unchristian temper, had failed, sadly failed, in faithfulness. Similar were the confessions of others. Parents were asking their children to forgive them for their unfaithfulness. Those who had been at variance, each acknowledged his or her own wrong, and

taking the other by the hand, with tearful eyes entreated forgiveness. Impenitent sinners looked with amazement at the power of God's Spirit, constraining and subduing professors of religion in this way. Simultaneously almost, those who had previously hardened their hearts through the "inconsistencies of professors," began themselves to be troubled. Their *own sins* were staring them in the face; and with flowing tears and agitated frame they inquired, What must *we* do?

Throughout the entire two weeks, our meetings were most intensely interesting and very solemn. Prayer abounded. It was easy to preach. The Spirit accompanied the word, and the work steadily and very uniformly progressed, every day almost adding new trophies of sovereign grace. Stout-hearted sinners and scornful infidels were humbled in the dust. One, advanced somewhat in years, and who had been, according to his confession, among the leaders in wickedness, was, we trust, converted to Christ; and now, instead of spending his evenings and his Sabbath in carousal, finds his delight in reading his Bible, and in prayer with his wife and children, or in social and public worship with God's people. Another: A young man had denied the existence of God, scoffed at religion; and even upon what we supposed to be his death-bed, and when, as he himself thought, he was being suspended over the brink of hell, held on to his *theory* of atheism, determined to brave it as well as he could! The Lord suffered him not to make the awful plunge. A mother's prayers prevailed. He was spared to this revival, and himself, he trusts, and three sisters, have been converted to God. Other cases of a very interesting nature I might state, had I space and time. The whole community apparently was affected; scarcely a day passed without one or more hopeful conversions. The result has been, including some four or five reclaimed from backsliding, more than *thirty souls* have been hopefully born into the kingdom. Nearly all the young people of the settlement, three or four husbands with their wives, and some other heads of families, profess to have experienced the renewing grace of God. *Nineteen* have united with the Presbyterian Church, and some seven or eight with the Methodists, who united and participated with us in the meetings. The moral aspect of the whole community seems entirely changed; and when I go out and hear them pray, and witness their love and zeal, I am constrained to pause, and with wonder exclaim, "What hath God wrought!" To his name be all the glory.

The Lord reviving his work.

. . . : We have recently been highly favored with a work of grace at Salem, which has resulted, as we humbly trust, in some *twenty-eight* or *thirty* hopeful conversions, and in a very marked increase of piety in the church. Also at Crown Point, at the present time, the influences of the spirit are felt, in the conversion of sinners to the faith of Christ. . . .

Ohio.

FROM A MISSIONARY IN WYANDOTT COUNTY:

Interesting state of things.

In my last, I intimated that "the waters were troubled." We held a continuous meeting for one week, preaching every evening. A number were awakened, inquiring meetings were held at the close of the public services; those were invited to remain who were concerned for the salvation of their souls. These meetings were numerous attended, and it was evident the spirit of God was with us. We have since had a communion season, and *ten* persons were received on examination. These are all young persons, the eldest not over *twenty-five* years of age. Five were brothers and sisters of *one family*. During these meetings, the people of God were much revived, and seemed to have the spirit of prayer. . . .

FROM A MISSIONARY IN KNOX COUNTY.

"A precious season."

We all feel that we have had a precious season for the last two months; sinners have been convicted, and we believe converted, and the people of God have been greatly strengthened and encouraged. Ever since I recovered from sickness so as to be able to preach, there seemed to be a waking up of attention and interest. The first visible manifestations of the presence of God were in the Harmony church. The work commenced among God's people. They were brought to see and feel their lukewarmness, to acknowledge their sins, and in tears seek forgiveness of God. This was on Monday after our communion. We continued our meetings for several evenings. Numbers were awakened, and some, we trust, were savingly converted. The interest to a good degree continues. Our meetings in Chesterville have been still more encouraging. At our last communion there, we all felt, even from the commencement, that the Lord was with us. *Eight* were received on examination. The Sabbath was a

day of deep solemnity and of great power. On Monday, the work seemed to increase. We continued our meetings in the evening until Thursday. I held meetings for inquirers; the most that attended at one time was *nineteen*. The whole number was from *twenty-five* to *thirty*. About *twenty* profess to have found hope in Christ, most of whom will seek admission into the church at the earliest opportunity. Some are still inquiring; and the people of God are engaged, so that we feel encouraged in the hope that the work is still going on.

FROM A MISSIONARY IN CHAMPAIGN COUNTY.

A growing interest in the truths of the Gospel:

. . . There appears to be a growing interest in the truths of the Gospel here, and God seems to bless his truth. The attention of many has lately been turned towards the Presbyterian Church, who formerly cherished towards it only a spirit of hostility. Much is to be done here, by mingling with the people, and conversing with families at home. A deep interest is taken in my lectures on the Shorter Catechism, and the community are pleased to find that the doctrines of our church are not such as have been represented, or rather misrepresented by some other denominations. . . .

Kentucky.

FROM A MISSIONARY IN FLEMING COUNTY.

The Spirit's influences still enjoyed—House of worship completed—The present compared with the past.

The special religious interest we were permitted to enjoy the last fall, has, in a measure, subsided, but we are not left comfortless. There are some pleasing indications of the Spirit's influence in our midst. Several still linger on the threshold of hope, waiting for clearer evidences of their acceptance with God.

Our house of worship was completed about the first of January. It is a neat and comfortable frame building, and will seat comfortably two hundred and fifty or three hundred persons. We had hoped to have received some aid from neighbouring churches, but failing in that, we are left with a small debt of one hundred dollars against us. This, however, has been paid by three friends, who were willing to borrow the money, and run the risk of raising it by subscription during the present year, which I have no doubt can be done. From the time we commenced occupying our house, until the roads became almost impassable, our congregations were much increased, and we look forward to

the opening of spring and summer with pleasing anticipations of seeing the house of God filled with attentive and devout hearers.

Comparing the present state of things in this field with its condition when I first came here, there is a decided improvement. The attendance on the means of grace is better; the desire to hear the Gospel much increased; and children, formerly engaged in desecrating God's holy day, are now gathered in the Sabbath school, and are taught the truths of God's holy word. When I look back, and think of what *has been done*, I rejoice and praise God for his goodness. But when I think of what might have been done, had we been more faithful, I feel there is cause, abundant cause, to be humbled, deeply humbled, and cry to God for his pardoning mercy. May he forgive our unfaithfulness, and make us more faithful.

FROM A MISSIONARY IN GRANT COUNTY.

Encouraging progress.

. . . Until recently, this part of the state was almost unsettled, and uncultivated. It now bids fair to be among the most interesting portions of Kentucky. It rises with the growth and increase of the cities of Cincinnati and Covington, to which it lies contiguous. Within a few years there has been greatly increased attention paid to the subject of education: schools are multiplying. The next generation will be in advance of the present. Although the Temperance cause here is comparatively on back ground, it is really gaining ground rapidly. We actually have *Temperance Societies*, words, which had they been uttered five years since in this region, would have been as little understood by the people, as were the words, "Jesus and the resurrection," by the Athenians in the days of Paul. We are just emerging from almost a state of barbarism. The day is dawning. May the Sun of Righteousness soon pour the light of day over this benighted region.

FROM A MISSIONARY IN UNION COUNTY.

Preaching to the colored people.

I have preached more to the negroes this year than formerly, generally devoting to them the afternoon of every Sabbath that I preach in M. . . . I have good, attentive, and glad congregations of this people. Every time I preach to them, there is one black man, who sits off to my right hand, with his Presbyterian hymn-book. He is a Methodist, and reads off the lines, and sings for me. I generally call on him to make the last prayer, which he does

modestly, and to edification. After sermon one day, he came to me to obtain my consent to his taking up a collection for me, as a testimonial of their gratitude for my labours for them. He then announced to "the friends," that a collection would be taken up on the next Sabbath for the minister. On the day appointed, they raised, in dimes and half dimes, two dollars and fifty cents. I then gave them some account of their own people in Africa, and of our mission among them, and of the two coloured missionaries there, and asked their consent to my sending the little sum collected, as a donation from them to their brethren in Africa, which they all gladly gave, by holding up their hands. My mode is, not so much to exhort them to duty, as to teach them the great doctrines of the cross, for they must *know* before they believe and do. For how can they believe in him of whom they have not heard. And as I explain and illustrate the truth to them, it does my heart good to see their glad faces. It is by no means the least interesting field of my labours.

Florida.

FROM A MISSIONARY IN MADISON COUNTY.

A missionary tour—The wants of Florida.

Since the year commenced, by direction of our Presbytery, I have taken a tour into the new, and recently settled regions of the state to the south. Wherever I went I preached the Gospel to the best of my ability, and found people eager to hear, listening with apparently intense interest. In travelling two hundred and fifty miles, I found but few who were, or ever had been, connected with our branch of Zion. The country is newly and thinly settled, and the means of grace consequently very meagerly enjoyed. To myself I confess it seems, that some of what are called "means of grace" there, are means of almost anything else. I will not, however, pass judgment on others, but rather let us pray that streams of grace may flow from Zion's holy mountain, and roll its vivifying and refreshing waters over all the sterile wastes of earth. And I trust the day is not far distant, when over the whole of our new and extensive state will be heard the enlightened preacher's voice successfully calling sinners to repentance. If the men can be had, and means provided for their support, there are, I think, flattering prospects for the building up of Zion in several, at least in three of the counties through which I passed: these are Alachua, Marion and Benton. Marion county bids fair soon to be possessed by thriving, enterprising planters, and I regard it as a peculiarly inviting field for missionary operations. Whoever may go there, should not go expecting many of the

luxuries of life. He must be willing to submit to some self-denial, and to make sacrifices for Christ and for souls. And, indeed, the man who is not willing to make sacrifices in the cause of Christ, and for undying souls, is not fit for a minister of Jesus' church, and had better go to the plough or the work-shop, or any other honest employment. I was instructed by the Presbytery to preach the Gospel, and should the way be open, to organize churches, and administer the ordinances. I endeavoured to preach the Gospel faithfully, and hope good was done, but found no openings for the organization of churches.

My own more immediate charge in Madison, is at this time enjoying somewhat flattering prospects. I hope and pray, and ask the prayers of others, that the Master of the vineyard will cherish the little vine here, and make it grow and bear precious fruit. We frequently have overflowing congregations. We have just obtained a good Sunday school library; and unless there should be some unexpected retrograde movement of the church, we shall not need aid from the Board after the present year.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN MAY, 1847.

SYNOD OF ALBANY. <i>Pby of Troy.</i>	2 75; cash 52 cts; "J W" elder of Sinking Valley cong 25	156 00
1st ch Kingsbury N Y		
SYNOD OF BUFFALO. <i>Pby. of Steuben.</i>	<i>Pby of Northumberland.</i>	
Windsor ch N Y	Shamokintown ch Pa	2 00
SYNOD OF NEW-YORK. <i>Pby. of North River.</i>	SYNOD OF WHEELING. <i>Pby. of Washington.</i>	
Newburg ch N Y, Rev B R Hall	Claysville ch Pa 19 53; Unity ch Pa 5 47	25 00
<i>Pby. of Bedford.</i>	SYNOD OF OHIO. <i>Pby. of Marion.</i>	
South Salem ch N Y 59 29; ditto Sab sch 2 56; Bedford ch Fem Miss Soc 60 66; Rye ch N Y, Ebenezer Clark 50	Marion ch Ohio	20 00
172 51	SYNOD OF CINCINNATI. <i>Pby of Chillicothe.</i>	
<i>2d Pby. of New York.</i>	Mrs E Worthington of Chillicothe Ohio	10 00
"A friend to the cause" in part to con the Rev D M Haleday an hon mem	SYNOD OF ILLINOIS. <i>Pby. of Schuyler.</i>	
30 00	Mr John Clark of Macomb Ill	2 00
<i>Pby. of Long Island:</i>	SYNOD OF VIRGINIA. <i>Pby. of Greenbriar.</i>	
Moriches ch L I	Western Presb ch	5 00
2 00	<i>Pby of Lexington.</i>	
SYNOD OF NEW JERSEY. <i>Pby. of Elizabethton.</i>	Mrs Eliza Swoop	2 00
Liberty Corner ch N J 17; Mt Freedom ch N J 5	<i>Pby. of Winchester.</i>	
22 00	Warrenton ch Va	18 00
<i>Pby. of New Brunswick.</i>	<i>Pby of Montgomery.</i>	
1st Presb ch Millstone N J 7; Miss Bible and Tract Soc of Princeton Theo Sem 20 50	Balance 50 cts; Locust Bottom ch Va 21; Wytheville ch Va 5; Buchanan ch Va 2 37; Blackbird ch Va 20 53; Fincastle ch Va, 26 25	75 65
27 50	SYNOD OF N. CAROLINA. <i>Pby. of Orange.</i>	
<i>Pby. of Newton.</i>	Rev Gilbert Morgan to con him an hon mem	50 00
John Wilson of Allentownship Pa 10; Fox Hill ch N J 7	SYNOD OF S. CAROLINA <i>Pby of Bethel.</i>	
17 00	Benev Asso of Yorkville District S C 15; Ebenezer ch 15; Yorkville ch 15	45 00
<i>Pby. of Raritan.</i>	SYNOD OF GEORGIA. <i>Pby of Georgia.</i>	
1st ch Amwell N J to con the Rev Benjamin Carrell an hon mem	1st Presb ch Savannah Geo	20 00
50 00	<i>Pby. of Cherokee.</i>	
<i>Pby. of Susquehanna.</i>	Checkamango ch Geo 12 67; Marietta ch Geo 12 25; Pleasant Green ch Geo 54; Mars Hill ch Geo 20; Sardis ch Geo 6 62	105 54
Silver Lake ch Pa (of which 50 from Mrs Rose to con the Rev Francis D Ladd an hon mem) 76; Wyalusing ch Pa 5	MISCELLANEOUS.	
81 00	Independent Presb ch of Savannah Geo, Fem Miss Soc 100; Ladies sew soc of the English Presb cong of York Pa 25; Jos Patterson Esq Pittsburg Pa, the last instalment of his sub 100; Woodbridge Presb ch 25; Seneca Falls ch N Y, S A Easton 5; 2d ch Newburyport Mass Ladies Miss Soc in part to con Rev W W Eells an hon mem 30; New Hackensack ch N Y, Benjamin Everett 2	237 00
<i>Pby. of Luzerne. †</i>		
Summit Hill ch Pa 5; Mauch Chunk ch Pa 5		
10 00		
SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>		
Fem Miss Soc of the 2d Presb ch Phila 100; Great Valley cong Pa 35 82		
135 82		
<i>Pby. of Donegal.</i>		
Middle Octoraro ch Pa		21 00
21 00		
<i>Pby. of Carlisle.</i>		
Bedford cong Pa James Rea 2; Mary Rea 1 50		3 50
3 50		
<i>Pby. of Huntingdon.</i>		
Hollidaysburgh ch 21 66; Shirleysburgh ch 2 40; Spruce Creek ch 51 75; Presbyterial coll at E Kishacoquillas 8 83; ladies sew circle at Spruce Creek 17; E Kishacoquillas cong Pa 26 09; ditto addl Mrs M Fleming's family		
	Total,	1418 23
	WM. D. SNYDER, Treasurer.	

CLOTHING, ETC.

From the Miss Soc of the Presb ch of Columbia Pa, a box of clothing valued at		Rev S S Sheddan, a box of clothing valued at	40 00
From the sew circle of the Presb ch of Allentown N J per Miss Julia Perkins, Treas, a box of clothing valued at	84 21	From the Ladies Home Miss Asso of Bridgehampton L I, per Rev C H Edgar, a box of clothing for Northern Illinois, sent to Rev Ithamar Pillsbury, valued at	102 00
From the little girls of the Presb cong of Croton Falls N Y per Rev Joseph Nimmo, a box of clothing valued at	64 00	From the Ladies Miss Soc of Marietta Pa, a box of clothing valued at 36 60; also a bundle sent to a missionary valued at 7	43 60
From the ladies of the Aux Miss Soc of Goshen N Y per Mrs Mary G Horton, two barrels of clothing for the use of the missionaries in Northern Illinois, to be distributed by Rev Ithamar Pillsbury, value not given, supposed to be worth	25 00		632 81
From "two ladies" through the Mission House N Y, a box of clothing &c worth about	100 00	RECEIVED FOR THE CHURCH EXTENSION FUND, DURING MAY, 1847.	
From the Ladies Miss Asso of the Presb ch of Newtown Pa, per Rev R D Morris, a box of clothing valued at	50 00	Coshocton ch Ohio per Rev E R Geary	5 00
From the ladies of Warren Run cong Pa per	124 00	Wyalusing ch Pa per Rev S F Colt	2 00
		Mentz Presb ch N Y	12 00
		Mrs Eliza Swoop, Va	3 00
		Benjamin Everett New Hackensack N Y.	50
		Total.	22 50
		WM. D. SNYDER, Treasurer.	

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN MAY, 1847.

SYNOD OF PITTSBURG. <i>Pby. of Ohio.</i>		<i>Pby. of Redstone.</i>	
1st ch of Pittsburgh Y L Miss Soc 10; 2d ch Pittsburgh Sab sch 10; 4th ch Pittsburgh 45; Sharpsburg ch 15	80 00	McKeesport ch	15 00
<i>Pby. of Beaver.</i>		SYNOD OF WHEELING. <i>Pby. of Washington.</i>	
Little Beaver ch Youth's F Miss Soc 9; Pleasant Valley ch Y F Miss Soc 6 08; Bridgewater ch 22	37 08	Cross Creek ch 44 93; Mount Nebo ch 4 93; Upper Ten Mile ch 17; sundry chs (names not given) per Rev John McClusky, DD 19 55	86 41
<i>Pby. of Blairsville.</i>		<i>Pby. of St. Clairsville.</i>	
Salem ch	38 06	Cadiz ch addl 1 50; Savannah ch 1 12	2 62
<i>Pby. of Clarion.</i>		Total,	263 11
Bethesda ch	4 00	J. D. WILLIAMS, Treasurer.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN MAY, 1847.

Government St ch, Mobile	294 43	Cambridge	3 50
Monmouth, Illinois	6 00	Harmony	3 35
Willow Creek, Wisconsin	5 00	Mrs Mary Ann Wooly, Cin	2 00
Goshen	31 00	Union ch, Fort Wayne Pby	3 00
Plum Creek	10 00	Dunlapsville for Ch Extension	3 00
Owensboro, Ky	16 05	Middleton	6 00
Simpsonville, Ky	8 80	Pope's River ch	30 00
Concord, Ky	10 00	Edward's ch	2 75
Brazeau, Mo	10 50	Troy	5 00
Apple Creek, Mo	12 00	Rev J M Crabb	5 00
S Woods	1 50	Rev Geo Stebbins	5 00
Richmond, Ky	23 00	Mount Pleasant, Ky	10 00
Henderson, Ky	6 00	Rev J Gallatin	6 00
2d ch Louisville	50 00		
Mt Carmel, Oxford Pby	1 50	Total,	\$577 38
Dunlapsville "	5 00		
Harrison and Providence, Oxford Pby	2 00	WM. GARVIN, Treasurer.	

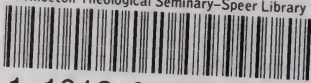


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